A U M

Follow right doctrine, and be kind to all that lives; receive in moderation what is given, but hoard not up; these are, in brief, my precepts.—BUDDHA.

THEOSOPHY

Vol. XII DECEMBER, 1923 No. 2

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ON AND THROUGH

THE life of the normal man who earnestly tries the Path is a succession of temporary struggles and temporary quiet spaces, with perhaps not much more of stress and strain than that of the profane, and certainly with much more of strength and abiding sustentation.

But in the case of some, perhaps those who have seized the ladder with unready hands, or perhaps whose knowledge and responsibility has exceeded their moral fitness for the handling thereof, may come a time of supreme trial never to be understood in this life by those who pursue the evener way.

Perhaps at the culmination of a long period of strain, when all powers up to Spirit are at lowest ebb, some unforeseen convergence of circumstance and the Karma of personalities brings to bear a blow from the dark which sends into utter ruin not only the last citadel of personal pride—no matter how lofty and praiseworthy in human eyes—but also the last idol of unconscious worship, the last human or personal crutch for weakness—a weakness possibly not before recognized. Now this leaves the soul stripped of all things necessary to the human nature, quite alone and in the dark, and no man would say that worse could befall.

But if then in addition it is found that the laborious and blood-cemented inner structure of years has also been powdered to atoms, that the inner strength and calmness which has carried over all the worst misfortunes known to ordinary men, is replaced by a Kamic cyclone possessing the darkened skies of consciousness unchecked and uncontrollable, then it becomes a matter of knowledge and not of theory that the inventor of the Christian Hell had no imagination.

But after the storm comes calm; and after the whirl has subsided, after exquisitely efficient tendrils of agony have penetrated every recess of the quivering soul and had their will therewith, comes the comparative calm and relief of a frozen despair, and the amazed and aghast consciousness takes stock of the situation.

Where before was a Path, rugged and bitter, perhaps, but both passable and desirable, now stands a wall of ice, upon which the words *"Eloi, Eloi, lama sabachthani!"* appear, translated at last into terms of amazedly complete and agonized comprehension.

Then there is left but one object of desire—a complete cessation of consciousness forevermore. But no act of will can upset the order of the entire Universe, and there is a turning toward the only road to oblivion—the Left-Hand Path, which, however great the intervening woes, offers at last rest and annihilation. And for the man who stands at this point the mystery of the Black Magician is no more a mystery.

But the whole nature is now found incapable of the wrong turn; the man has bound himself to the torture stake by unbreakable chains of Compassion Absolute, and cannot, in spite of himself, act against the All. But this is no comfort; it is only an added misery where there would have seemed room for little more. This is then the time for introspection in calmness; the calmness of death, but calmness: there is plenty of time, because for the time being there is nowhere to go. But there must be action, in one direction or another, and the only possibility lies through that fearful wall.

If the Masters had not remained with men; if it were not realized that all along they had called to this ordeal, and sought to prepare us therefor, who could face that wall? But we know that Karma is true and unerring, that the Masters *are* real, that They are waiting just beyond, that They could have gotten there only by our own *Via Crucis,* that They have told us and are telling us that They have survived that dreadful death as we will survive it *if we have the courage.*

If we have the courage to look within, we will find more strength than we had thought for; we know at last our ruling motive; the uttermost misfortunes dreaded by men have been met, endured, and survived; physical death, loss of possessions, disillusionment; separate existence—all are empty shadows, worthless dust, and our last and only foe is Tamas, the dark quality, desire for non-entity.

But if, by a supreme effort, we rouse in ourselves courage to *go on and through,* we will find that every quivering pain aroused by the effort forms new motive power, and that for once unencumbered by personal possessions, unsuspected sources of strength spring up within. The battle is not done; there may be wall upon wall beyond, but through the Eye of Spirit we see at last with cer-

tainty the true direction and the end, and know once and for all the truth of our quest and our strength to end it.

So, unswayed by the opinions or examples of others, not troubled by doubts of the Way, free from all material fears, knowing that the Masters *are,* with a deep pity for all that lives, resolved to the depths that no being shall suffer, as we have suffered, by act of ours, relinquishing pain, as the last personal sacrifice, the word is *on and through.*

THE SCREEN OF TIME

Significant Criticism

Loss by the Universal church of its religious influence upon the home was emphasized by several speakers at the international convention of the Brotherhood of St. Andrew, recently held in Chicago. Some of the phrases voiced are significant: "The juvenile courts are full because the juvenile homes are spiritually empty"; "America is falling down today because its fathers are spiritual morons, while the country as a whole, spiritually, is a land of little leaders who are preaching to petty people about trivial things"; "It is no accident but a parable that so many churches have stowed children away in the basement, and given them a nickel each on which to run their establishment"; "Young people have become agnostics about man. In a way that is more devastating than agnosticism about God . . . we have taught them merely to be thinking bipeds"; "The average young man is unhappy, full of inner discontent, and of subconscious realization that life is to him a meaningless farce."

These are strong words, and relatively true; but as used by churchmen in evaluating the works of churchmen can they be termed *intelligently* true? Did they not convey to the assembled brethren that *relative truth,* the subtle dangers of which are pointed out so vigorously in *The Voice of the Silence?* It is just because none of the current Christian theologies provide a rational answer to the question, "Why am I?" that the churches have failed. The youth of today is not to be satisfied with dogmatic statements that the experience of daily life proves cannot possibly be true, nor with the myths and fairy tales that even popular scientific knowledge shows to be false. The present struggle between the Fundamentalists and the Liberals within the churches is a symptom of the fever that is epidemic, and which may equally kill or purge the patient of its corroding poison—superstition. But how could any Christian theology provide a man, young or old, with a rational theory of life as it is, unless it included the "lost chord of Christianity"—Karma and Reincarnation?

"AN AGE OF TRANSITION"

Students of Theosophy to whom the spectacle of this "Age of Transition" is an illuminating verification of the prophetic words of H. P. Blavatsky, are finding the reports of the various Christian church conferences exceedingly interesting reading.

A case in point is the fifty-eighth annual Church Congress, convening in Plymouth, England, late in September. To witness the efforts of a once proud and pompous Church to understand, translate and adapt itself to the post-war psychology of its erstwhile followers, and to convince itself and them that its archaic doctrinal theologies are not incompatible with present-day knowledge, is to have before our eyes a practical illustration of the mysterious workings of *Manas* which every thoughtful student can, by application and analogy, make of the utmost value to himself.

The London *Times* devotes four columns to a report of the opening day of the Congress, including a resume of some of the addresses. From them we extract a few of the more significant statements.

The Bishop of Exeter said:

> All Eastern Europe was suffering from a tempestuous cyclone of unbelief. It was spreading, if it had not already spread, to Germany . . . and they must expect a very great movement among the working classes (in England) which would have its origin in discontent—he had amost said rightful discontent—at things as they are. . . . There were more people than he liked to think of who were asking themselves whether Christianity had failed, and the question must be answered by the whole Christian body. Christianity was a success because it had introduced love into the world. Their first step must be to extend the bounds of love so that every Christian felt, in sincerity and reality, that he loved his brother Christian.

We are obliged to the good Bishop for his re-interpretation of history. From our study of pre-Christian religions and the lofty ethics of pre-Christian teachers we had not deduced that "Christianity had introduced love into the world." Also do we now see that it must have been "Christian love" that was the ruling motive underlying the wars, cruelties and barbarities carried on under the name of Christianity during the first 1500 years of our epoch. What an *intelligent* note was this to sound at the very opening of the Congress, and what a convincing answer to question whether Christianity had failed!

FOR APPLIED CHRISTIANITY

The Bishop of Oxford in his address pointed out the great need in the world of an *applied* Christianity, saying that the Church was being challenged with the question: "How do you, how will you, make your profession of Christianity work?"

> Could they wonder that men and women came to believe that there were

two worlds—one irreligious, the world of business, of social life, of warm human feelings; the other the religious world, where churchgoers went and worship was offered, and life was devout and charity and almsgiving were the work of men and women wholly different from themselves. . . . The Church of Christ would make good in the world only so far as it claimed the world and all its interests for God, so far as its members realized that all problems, political, social, economic, international—where the interests of men and women were at stake—were religious problems and would only be solved from religious motives. . . . There was a cheery optimism which tried to believe, or rather to persuade, that all would be well if they repeated often and loud enough the phrases "brotherhood" and "comradeship" and "fellowship" and "co-operation" and "vision," and "the larger one-ness." Catch-words were the surest symptoms that people had failed to see how deep the questions at issue were, or, seeing it, were not prepared to submit to the stern discipline which alone would help to solve them, the discipline of hard thinking and sincere self-denial. . . . It was idle for the Church to proclaim to the world a gospel of fellowship and co-operation, unless it was at the same time itself the living witness of that law-abiding sentiment which alone could give reality to our fellowship one with another.

This is a recognition of the need of a *living* religion and a *spiritual* basis of civilization, and as such, is beyond and above all religious doctrine; for the ethics are not the exclusive possession of any and antedate them all. It rings true because in spirit it is an expression of the Eternal Verities. Theosophists need to apply it as well as the followers of any and every cult and sect.

Worship and Social Values

The Bishop of Bristol, pointing to the failure of civilization as illustrated by the great war with its harrowing after-conditions, asked his hearers to consider two questions of vital import—what were the conditions of Divine help and what was their part and contribution?

The reason why Christianity appeared so powerless today was not because God had failed them, but because they had failed Him. Looked at broadly, the Christianity of the modern world was little more than nominal. It was more a profession than a practice. It could not be said that politics —social or national—industry, economics, and all the movements which characterized our social system were related back, even by professing Christians, to fundamental religious principles. The trend was away from the principles of value, to the inducements of expediency. But the religion of Jesus was essentially one that gave emphasis to absolute values. They had to regain that emphasis before they could expect the intervention of God in their behalf. . . . In many ways they seemed to be retracing their steps to a medieval conception of what the service of God meant, with the inevitable result that, on the one hand, they were insensibly recasting their ideas about God, and, on the other, losing touch with all that was most progressive and significant in modern life. He could not conceive of a God whose main concern was with correct ceremonies and traditional conventions. All the study of the evolution of religion showed that to be a retrogression. . . . The true

> Catholicism would justify itself, not by a return to views and practices inevitably limited by the extent and character of an earlier stage of knowledge, but by a frank recognition that in Christ they saw the beginning of what by His spirit He continued to do and develop in a great new movement, in which men welcomed every new accretion to the store of human knowledge as fresh evidence of a Father in Heaven; in which the finest worship was to be found in a service whose aim was not primarily beautiful and solemn rites, but the creation of a sense of social values.

The significance of the foregoing will be better sensed when it is remembered that the Congress is that of the Church of England, in which forms of worship, rites, ceremonies, and all the paraphernalia of an established church have been for centuries so greatly emphasized. The Bishop spoke for the development of a service "in which the accidental or temporal, whether in forms of organization or of worship, were perceived as a means and not an end."

"By What Authority?"

The Bishop of Truro adverted to the fact that the Church was beset with problems, distraught with controversies and divided by differences, admitting that there were some persons who predicted disastrous failure for the Church, and indeed, taunted it with failure now.

> If the furtherance of the Kingdom of God were made the test and standard of all their projects and were allowed to dominate in all their controversies, the day of triumph would be near indeed. The idea of the supremacy of Jesus must be applied to every department of human life. If it was incapable of application in any one department, the Faith, and a Catholic Faith, failed with it. . . . If the Gospel was a living thing, it was the message to this very time. When they claimed the right of Christ to interfere in common life they were met as of old with the question: "By what authority?" It was a question never easily answered, perhaps less easily now than ever. The authority of the Bible counted for something; so did the authority of the Church. They had quarreled in the past as to the particular weight of those two authorities. He did not depreciate their importance, but, frankly, when the modern world did listen to them it would be the accepted authority of Christ which would sway it. . . . The modern world must approve and be satisfied with authority before it accepted it. . . . The Christian faith found its verification in experience. If they could prove to the world that Jesus Christ was God, they would win its acceptance of His authority and achieve the first and greatest step in their task.

The Bishop stated that he was no Modernist—quite unnecessarily, as will be seen—but added that he was not afraid of Modernism. However, he affirmed that there was a waste of time in finding heresy in every new theory, that all truth was not yet ours and old truth assimilated new without denying itself. This last is an excellent statement, the application of which we would sincerely recommend to the Bishop of Truro, who evidently represents the more reactionary element of the Church.

Spiritualizing Economic Life

The Bishop of Woolwich declared that the difficulties of the present time were a challenge to the Church to think out again the whole condition of our social order in the light of the teaching of Jesus Christ. Like his fellows in office hereinbefore mentioned, he emphasized the necessity of an applied, rather than a professed, Christianity—going so far as to say:

> Any business, therefore, that was run for personal gain, or mere profit, stood self-condemned because it did not seek first the Kingdom of God. That spiritual principle in no way minimized the value of material things. It enhanced their value, for all matters became interpenetrated with spirit and endowed with a new and higher power. They needed to spiritualize the whole of their economic life. . . . In the light of the teaching of Jesus Christ it was difficult to find justification for anyone receiving an income who performed no corresponding functions in return. They needed to be careful how they talked about the rights of property. Property was a real thing, but it was a trust and not a possession, and it was for use and not for power.

There was much more to similar purport, with practical application to present conditions in England. It seems almost incredible that such sentiments should be expressed by Bishops of the Church of England, at its own Congress, a Church that has been so representative of the "vested interests," in religion and otherwise, for centuries!

Spiritual Trend of Philosophy

Canon de Candole, speaking before the Congress, undertook to suggest how the Church should reach the mind and conscience of educated people, many of whom have cut themselves off from contact with organized religion. Unless these can be reached, in his opinion, the day of Christianity is over, so far as the world of thought is concerned.

> The main trend of philosophical thought is now in the direction of a spiritual interpretation of the universe. . . . This is shaping itself in terms of personality . . . and in the study of personality people were led, through the understanding of the personality of man, to the supreme personality of God Himself. . . . On the Church side there must be a frank recognition that modern thought necessitated some changes in their modes of expression. New knowledge had come to light, and on the basis of it there had been formed new theories of matter, of the structure of the universe, of the development of terrestrial life, and of the origin of man. They no longer believed that the earth was the centre of the universe or that the Bible record of creation was scientific. The Bible represented a growth, and recorded the gradual unfolding of truth as men were able to bear it and carried the inevitable traces of the limitations of its writers.

THE INFLUENCE OF THEOSOPHY

It may appear strange to some readers of this magazine that so much space has been devoted to the foregoing condensation of the addresses at a Church Congress; but when it is remembered that this gathering was representative of the Church of England, symbol of the old order of things, and State supported, the nature of the ideas set forth—and especially the insistent note sounded of the intense need of a *practical* religion—should be of enthralling interest to every student of Theosophy.

The mission of H. P. Blavatsky is showing results today, in directions that, perhaps, are the last which present-day students would suspect. Theosophy actually is permeating so reactionary and materialistic a religion as Christianity—not indeed, that its exponents recognize as Theosophical the action of the leaven they bear witness to; but one who knows the ancient Wisdom-Religion and its bearings can see its indubitable influence. This has been rising and penetrating as silently, and as inexorably, as the tide in the night.

We are not to conclude that present Christian Clergy have become, or will become, Theosophists. Probably few ever will in this generation. Nor is it to be expected that the Christian sects will materially change their *creeds* in the early future. But their *practice* is now changing, and will continue to change—away from the old motives based upon superstition and credulity and "authority," to a broader, more intelligent, energization based upon the great need for human service. While the Church may be still *following* the people, in order to retain some of them within its fold, it is clear that such hold as it may continue to exert will not be the result of fear and the gross selfishness of individual *personal* salvation, as in the past.

The day of Christianity is over, so far as thoughtful men and women are concerned—that is, the day of that dark blot upon human progress known as "Church Christianity." With its passing the day of the living Christ is perchance beginning to dawn—the Christ who taught no dogmas or doctrines, no "hell" or "heaven" in the theological sense, nor any vicarious atonement, nor the exclusiveness of his own one-ness with God. He taught the perfectibility of *all* men, the God in all and through all, the possibility of its realization through the intelligent practice of the ethics common to all religions, "heathen" as well as Christian. And he exemplified in life his own teaching—as did Buddha, Confucius, and many another. The proceedings of the Church Congress bear evidence of a dimly seen, indirectly felt, and very much disturbed, perception of these facts.

The Increase of Divorce

Much space is being devoted of late by the newspaper and periodical press of the country to the increase of divorce. In the United States in 1916 there were 112,036 divorces; last year the number rose to 148,554. But there were fewer marriages in 1916; 1,033 to every 100,000 of population, as against, in 1922, 1,055. This means that seven years ago there was one divorce to 9.3 marriages; and last year to 7.6—a startling increase. The figures are authoritative, supplied by the Census Bureau's marriage and divorce survey.

Writing in *The Atlantic Monthly* for October, Mrs. Katherine Fullerton Gerould discusses the divorce problem, noting that "it is not the guests of Ellis Island who are divorcing all over the place; it is either the Americans themselves or the really Americanized."

> The most that you can attempt to do is to educate the race to a point—in this as in other matters—where a reasonable law will cover the majority of cases, because the people at large will have reached a certain level of reason and civilization. We are very far from that level at present and must still be experimental.

The New York *Times,* speaking editorially, thinks that "education must point the way to a solution, and one or more States must be examples in the rationality of their laws to dissolve the marriage tie."

Here are two shrewd observers—reasonably practical, rational and broad-minded—who look to education for solution, or at least amelioration, of the divorce problem. But what do they mean by "education?" If the present system of "education" is implied, the situation will steadily grow worse: divorce is the *result* of present decadent systems of education: that man is a body, that he was created by some being outside the Universe and hence is irresponsible, that the end and aim of life is bodily existence both here and in the hereafter, that this materialistic civilization is the greatest and most enlightened that ever was.

The divorce problem will not be "solved" until a considerable number of otherwise intelligent people arrive at the true understanding that marriage is not a physical but a spiritual undertaking. Then the problem will solve itself. This epoch cannot dawn until the astounding fact is grasped that man *is* a Soul—not *has* one—dwelling in a body, and that sex is merely incidental; that the purpose of life is the evolution of Soul, of which great drama of evolution bodily existence is one of the stages. This, and the applications to life that would flow from it, might well stand as practical results of a true "education"—incidentally, the divorce problem would cease to exist.

DIVORCE AND REINCARNATION

The Soul has no sex. Every entity now in bodily existence is a Soul and, as such, is potentially either man or woman, has in past incarnations occupied both male and female bodies, and is as likely, in future incarnations, to occupy one as the other. Bodies are merely representative of the "pairs of opposites" that exist throughout all Nature. They are nothing in themselves, for when the entity leaves them, what remains? A congeries of "lives" of different characteristics which immediately begin to war among themselves, with the disintegration of the body as a result.

In the light of the foregoing, which is a part of the teachings of Reincarnation, would the emphasis on sex—chief immediate cause of the divorce evil—be predominant in a civilization wherein a considerable number of the most enlightened recognized the validity of the doctrine of "repeated lives on earth?" It assuredly would not. If a man or a woman realized that he or she had incarnated sometimes in one sex and sometimes in the other, and would likely thus incarnate in time to come, what a difference in relations from the present crude and crassly ignorant development would result! Man and wife would be companions. Marriage would be a sacrament. Reverence for the chosen partner in the wise and purposeful journey through a "day" on earth would replace the present relation. And what a difference in the children! Under right marital relations a better class of entities would be drawn into incarnation. Youthful criminals would become fewer, instead of larger and larger in number as statistics of the present indicate is the case. The race itself would be lifted to new heights of expression and civilization carried to a point of beauty and glory beyond anything we can now imagine. Its basis would be *spiritual*—not material.

The pity is that all this could be brought about within a few decades if the Theosophists of *today* would but take their noble philosophy as a *mode of life,* and not just something to study out of books and *talk* about. Some quietly do. They are those who recognize that one *professed* religion, science or philosophy is just as good, as such, as another—and just as impotent. Honesty with oneself seems to be about the rarest thing in the world today, as it has been in all ages until forced upon an unwilling people by pain and suffering, the great teachers.

OUR NATIONAL WEAKNESS

Writing in *Current History* for October, Dr. Arthur T. Hadley, President Emeritus, Yale University, makes some points worthy of consideration in his study, "Our National Character, Its Strength and Its Weakness." Dr. Hadley finds that the three faults most

commonly charged to our national character today are materialism, lawlessness and unwarranted self-assertion. The first, materialism, he believes, is not exclusively American, but "common to the human race." The second, lawlessness, is "not so much chargeable to our national character as to our system of government."

> The really distinctive faults which can be charged against the American people are not due to materialism and lawlessness, but to the habit of unwarranted self-assertion. If we had to condense this charge into a single word we might use the term "bumptiousness." But it is better to employ two words, because the evil is essentially two-sided. It results from a combination of two sets of faults; faults of superficial thinking on the one hand and faults of self-advertising and boastfulness on the other.

Dr. Hadley proceeds to trace the genesis of these more distinctive faults—in a manner that perhaps to a student of Theosophy implies a resort to one of them, "superficial thinking." For he does not recognize that to assign external and material reasons for impulses that have their genesis in the psychic nature is to mistake effects for causes. Man is a Soul, undoubtedly responding to the environment in which he finds himself embodied, but is himself the energizer and maker of it—and *it* is the result of his inner life, not *he* the result of it. Furthermore, character is not the slow building up by a physical race of a congeries of common traits; character really *is* Soul, or at any rate an expression native to Soul, and an entity comes for embodiment in that physical environment which enables it to give expression to an already acquired character.

Reincarnation provides the cue as to process; Karma is the law, ethically expressed by the phrase, "Whatsoever a man soweth, that shall he also reap." It is a very superficially thinking class of Ego that is now finding embodiment in America, and that has made this ephemeral type of modern civilization and culture what it is. To consider the matter in any other way is to confuse effect with cause —just as if a man spoke of the "fleshly appetites," with the idea that the body causes them, when it can be seen at once that these arise and are due to the psychic nature and merely expressed through the bodily instrument. The body in itself has no appetites, or any validity as an entity; let its erstwhile owner desert it, and we all know what will happen!

Educational Changes Suggested

Dr. Hadley has said some fine things, however, in the course of his discussion of "superficial thinking," and suggests some much needed changes:

> First, in the schools: Let us recognize that the *knowledge* of the facts of history or science which the pupil gets is of very little importance as compared with the *power* of getting at additional facts for himself as he wants them and the *habit* of getting them right. And let us train him in these

habits and powers by teaching him subjects where he will have to do most of the work himself instead of expecting his teacher to do it for him. He may not know so many things when he leaves school, but he will be a much more useful citizen. Instead of the "knowledge that puffeth up" he will have some of the "wisdom that edifieth." . . .

Let our schools at the same time extend as far as possible the good work they already do in teaching habits of courtesy. This will not of itself check superficiality or self-complacency; but it will go far to prevent it from becoming dangerous, particularly in international affairs. Bad manners have become quite as fruitful a source of international misunderstanding as bad conduct. . . .

. . . By listening to the man who can talk best, we fail to give a fair chance to the man who can think best or act best. The one way in which America as a nation can escape the dangers, at home and abroad, to which habits of superficial thinking and self-assertive talk have exposed us is for Americans, individually, to refuse to let themselves be imposed upon by thinking and talk of that kind.

TWO PLEAS FOR UNITY

Observations voiced by two university heads on the occasion of the re-opening of their respective institutions for the new academic year will be interesting to students of Theosophy, in that they emerge from a realization of the necessity of a greater feeling of unity among men, if society is to become adjusted and a practical basis for a forward movement established. Furthermore, the urgent presentation of such ideas to thousands of young men and women at the present juncture of the world's affairs is significant in the light of the wider sweep of the great Theosophical Movement, which "embraces every friend of the human race."

President William H. P. Faunce of Brown University stressed the ever-present need of unity and brotherliness with the words:

Cliques can have no place in a genuine democracy. . . . We hear of the farmers' bloc and the railroad bloc—until one would like to ask: "where is the American bloc?" . . . Above our little group of friends rises our college, and above our college our country. That is the spirit that makes an institution or a nation. Unity, work, loyalty—these are the three indispensable elements of college life.

President Nicholas Murray Butler of Columbia University assailed present day nationalism and the current doctrine that a nation is an end in itself as "simply the pure Prussianism against which nations that called themselves liberty-loving were in arms five years ago." He continued:

The great war through which the world has only just now passed was hailed on every hand as the greatest teacher that mankind had had in centuries. From this teacher we were to learn the lessons of the impotence and wrong of national egotism and national self-aggrandizement. The existing state of armed peace, interrupted by occasional wars was to give way to for-

mal co-operation between the nations to maintain the peace of the world and to advance its civilization by multiplying the comforts and satisfactions of men. He would be a hardy observer who today, less than five years after the armistice, would assert that any of these ends is being even measurably attained.

President Butler remarked that the question, "Can men learn?" will bear some pondering. "What is the explanation of the constant trying all over again, in the name of progress, of those forms of folly, of wrong and of oppression which the scholar well knows have long since been demonstrated to be futile as aids in the development of the life of man?" Perhaps he might find it in the Theosophical teaching of the Law of Cycles—more especially in its application to Reincarnation.

Inverse Theosophy

There are two things which every student can do: one is to convey Theosophy by every means possible to *those who want it;* the other is to *apply* it to himself.

What every man does with Theosophy, so long as he does not exploit, pervert, or misrepresent it, is *his* business, and his alone.

What we ourselves do with it, *to* ourselves, determines the course of our future career, and is *our* business.

Inverse Theosophy need differ as to doctrine in no way from the genuine article; it is merely trying to apply Theosophy to the other fellow while not applying it to ourselves.

The most devoted student will find in himself a tendency to lay down what his brother student should or should not do, what attitude he should or should not take under given circumstances, while at the time not realizing that he himself has not yet applied *all he knows.*

We can judge no man's Dharma and no man's Karma; we can promulgate Theosophy for others and *practice* it on ourselves; we have not only the right, but the obligation, to expose false theosophy and misrepresentations of theosophy, to call attention to contradictions in the theories and practices of those holding in hand the welfare of others. But nothing in Theosophy justifies us in *demanding* that any being conform to our standards or our conceptions.

ARYANIZING WESTERN THOUGHT

"You can do immense good by helping to give the Western nations a secure basis upon which to reconstruct their crumbling faith . . . guide the recurrent impulse which must soon come, and which will push the age towards extreme atheism, or drag it back to extreme sacerdotalism, if it is not led to the primitive soul-satisfying philosophy of the Aryans."

—Mahatma "K.H." in the *Occult World*.

IN the last of her five messages to the American Theosophists H.P.B. made pointed reference to their task of drawing together the East and the West, and of Aryanizing the thought of the Western world. From Eastern lands, and especially from India, have come to the West able men like Ramohan Roy, Keshub Chandra Sen, Vivekananda, Gopal Krishna Gokhale, Jagadisha Chandra Bose, Rabindranath Tagore, and left their mark on the plane of religious and philosophic thought as on those of politics and science.

Next to theirs is the influence of books—translations or expositions which deal with the peculiar mystic view-points of Asiatic peoples. Among such efforts as the Sacred Books of the East, edited by Max Muller, and Trubner's Oriental Series, which aimed at bringing the priceless treasures of ancient lore to the modern world, special mention should be made of a very remarkable attempt of one of the Founders of the Theosophical Society—W. Q. Judge. As General Secretary of the American Section, he brought into existence the "Oriental Department" in January, 1891, and published every month valuable treatises and translations whose virtue lay in the fact that they were living expositions and not wooden and wordy tomes. Mr. Judge tried to import into the world of Western thought the vitality of the religious truths of Asia through handy and attractive papers written by Asiatics themselves, born and bred in that religious atmosphere and energized by it. He himself made a great contribution by his rendition of the *Bhagavad Gita*, and this example set was followed by others who worked under him in America. There are two other names which must be mentioned in recognition of what they contributed in this task of Aryanizing Western thought—Ralph Waldo Emerson and Sir Edwin Arnold. Above all, a place of honor must be given to the marvelous expositions of the "primitive, soul-satisfying philosophy of the Aryans" contained in the letters and writings of the greatest of the Asiatic mystic philosophers and scientific occultists which emanated through the personality of Mme. H. P. Blavatsky.

Students of Theosophy in Western countries are better fitted than others for the important work referred to in the quotation which is made the text for this article. Today everybody is talking about reconstruction of a shattered civilization; no scientist, no

spiritualist, no priest, no politician prophesied the result of the crumbling which has been going on these many decades; H.P.B. and her Masters were the only accurate observers, true calculators, and unhesitating prophets who spoke of the "crumbling faith," the "recurrent impulse which must soon come," and their logical consequences, "atheism and sacerdotalism" *in extremis*. They were not only prophets but doctors, too, who gave the direction in advance whereby civilization can be saved. These warnings and suggestions were not heeded, and now the faith has crumbled, and unmistakable signs of atheism and non-belief, as well as sacerdotalism and superstition are evident. Religious preachers are sermonizing scientifically on the power and potency of matter and ectoplasm; financiers and merchants are consulting spirits and spooks; horoscopes are cast and palms are read, and made use of for gaining and giving business positions. This is no exaggeration. The writer of these lines was offered the other day a large fee for a "clairvoyant prediction," and an almost fabulous sum if the commercial venture "went through and succeeded" in terms of his advice!

All of this atheism and superstition are the outcome of ignorance—ignorance of simple and self-evident facts of soul and its evolution, the universe and its nature, being under the operation of Law, whose several aspects can be cognized and understood.

What can Theosophists do to Aryanize Western thought?

First, study the *living* truths of Aryan religions and philosophies, *i.e.*, religions and philosophies of Asia in the light of the living Message of Theosophy.

Second, contact sympathetically events in China, India, Persia, Tibet, *i.e.*, see their import and meaning in the light of Theosophy.

Third, give to those who are devoid of it the feeling and the knowledge that Asia is not only alive, but is not backward, and steeped in the darkness of abject ignorance; that it is alive spiritually, however low it may have fallen in craft and commerce and culture which the West regard as marks of civilization. The *spiritual* East, the soul-full Asia, has to be made known to large numbers in Europe and America.

Fourth, to acquire and to promulgate those Aryan points of view on individual and national life for which the West is not only ready, but has been waiting and which it is sadly in need of. These viewpoints are that man is an immortal soul; that humanity is an actual brotherhood of souls; that souls grow through reincarnation, and races evolve according to cycles, and both are under the unerring law of cause and effect; that there are no miracles, and therefore no unique saviors, but that under Law all men are capable of saving themselves and helping their fellows to do likewise; that a body of such saviors, called *Mahatmas*, live and work and teach,

definitely and deliberately; that their philosophy is complete and scientific—superior to all religions, from that of Vedas to that of the Bible, and sufficient for all our needs and requirements—for we, Hindus or Persians, Celts or Teutons, are all Aryans, not only ethnologically, but also *psychologically*.

Fifth, to adopt such ways and modes of Eastern life as are beneficial for the corporate health, physical and psychical, of Westerners, and which are beneficent as complementary aspects of good and wholesome Western customs; this because customs and manners "are not idle, but the fruit of loyal nature and of noble mind."

Sixth, to regard the West as a *living spiritual* aspect of Nature as in the East the East is generally regarded, and to conceive human institutions, man-made laws, customs and manners as projections of Immortal Spirit, and build the family, the city, the nation, the race, in terms of Dharma, Duty, as against those of the rights of man, and of Yagna, Sacrifice, as against those of individualistic, class or racial privileges.

In the above programme will be seen the attempt to theosophize the world—the East included. But is not that what the Mahatma K.H. meant in the letter from which the above-quoted extract is made? In the East Theosophy has to be revived among the masses; in the West the crowds have never known it. Theosophy is a natural plant of Asia; it has to become naturalized everywhere else.

> "To what strange shores
> This gain of our best glory shall be sent
> To enrich unknowing nations with our stores?
> What worlds in the yet unformed Occident
> May come refined with the accents that are ours."

Such is the theme of contemplation for the Theosophist who sits in the East, watching how "Westward the course of Empire takes its way."

PRACTICAL THEOSOPHY

Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. Theosophy ***must be made practical.*** . . .

The problem of true Theosophy and its great mission are, first, the working out of clear unequivocal conceptions of ethic ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and, second, the modeling of these conceptions for their adaptation into such forms of daily life, as shall offer a field where they may be applied with most equitableness.

—Written by a Master of Wisdom, 1 THEOSOPHY, 67.

After all, every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart, "Be Theosophists, work for Theosophy!"

—H. P. B., 1 THEOSOPHY, 176.

LET us reconsider some of the facts of the most vital importance to all those interested in Theosophy once we have determined that H. P. B. and W. Q. J. are the Teachers and their writings the Teaching:

What is the essence of Theosophy? The perfect harmonizing of the divine with the human in man, the adjustment of his god-like qualities and aspirations, and their sway over the terrestrial or animal passions in him. Kindness, the absence of every ill feeling or selfishness; charity, good-will to all beings, and perfect justice to others as to one's self, are its chief features.

What does it seek to develop? Theosophy seeks to develop the human nature in man in addition to the animal, and at the sacrifice of the superfluous animality which modern life and materialistic teachings have developed to a degree which is abnormal for the human being at this stage of his progress.

What is Theosophy's most holy and important Mission? To unite firmly a body of man of all nations in brotherly love and bent on a pure altruistic work, not on a labor with selfish motives. This will be a wonder and a miracle truly, for the realization of which Humanity is vainly waiting for the last 18 centuries and which every association has hitherto failed to accomplish.

Theosophy can only find objective expression in an all-embracing code of life, thoroughly impregnated with the spirit of mutual tolerance, charity, and brotherly love, for real Theosophy is Altruism, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth.

"The Theosophical ideas of charity mean *personal* exertion for others; *personal* mercy and kindness; *personal* interest in the welfare of those who suffer; *personal* sympathy, forethought and assistance in their troubles and needs."

The essential difference between theoretical Occultism, or what is generally known as Theosophy, and practical occultism or occult science.

It is of the highest importance that this essential difference be thoroughly understood and ever recognized. It is easy to become a Theosophist.

While men can all be Theosophists they cannot all be occultists. Little has been given out as to the many rules applying *only* to the *practical occultist,* but the few that have been placed before the students as a warning sufficiently show the awfulness of his path —thus:

"The command not to touch even the hand of one's nearest and dearest—how cold and hard it seems—well, let those who think so defer, till another life time, the attempts to enter the path in real earnest."

"The love for wife and family—the purest as the most unselfish of human affections—is a barrier to real occultism—[as is] the holy love of a mother for her child, [and] the aspirant has to choose absolutely between the life of the world and the life of occultism. No one can do his family duty and his universal duty, without depriving either one or the other of its rights."

"No one is expected to carry a burden beyond his strength and powers. There are 'natural born magicians;' mystics, occultists by birth, and by right of direct inheritance from a series of incarnations and aeons of suffering and failures. These are passion-proof, so to say. No fires of earthly origin can fan into a flame any of their senses or desires; no human voice can find response in their souls, except the great cry of Humanity. These only may be certain of success. . . . Not so with those who have to carry yet for several incarnations the burdens of sins committed in previous lives, and even in their present existence."

Let not the Theosophist, attracted by the occult, attempt to apply the known practical occult rules which are not for him, for in so doing he will not by that alone become a practical occultist and he will only make a fool of himself, his dear ones miserable and bring ridicule on Theosophy. H. P. B. did not ask us to become practical occultists—the very contrary in fact. She wrote that the T. S. was not intended as a factory for the manufacture of adepts. Writing of even Her Esoteric Students She says:

> "We do not *require* or *enjoin* them (ascetic practices) even there (the Inner Section) . . ."
>
> ". . . This (practical occultism) does not apply to the members of our Inner Section. I am only referring to those who are determined to tread that path of discipleship which leads to the highest goal. Most, if not all of those who join our Inner Section are only beginners, preparing themselves in this life to enter in reality upon that path in lives to come."
>
> —*The Key to Theosophy, 263.*

But she *did* ask that we become Theosophists and work for Theosophy.

Some students of Theosophy, evidently mixing up the rules of practical *occultism* with those of practical *Theosophy,* have turned the teaching of Impersonality into a sort of ogre. When we hear a Theosophist who says (either in words or conduct) that he could see his children, wife, or parents die and not feel anything whatsoever, we must infer that there is a hypocritical pretension or very great ignorance. There is one other conclusion left, which is that we have before us a monster who is incapable of any feeling whatever, selfishness being dominant. The doctrines of Theosophy do not ask for nor lead to the cutting out of the human heart of every human feeling.

True Impersonality is indicated in a quotation signed R. C. in THEOSOPHY for August, 1920:

> . . . "Others preach a doctrine of Impersonality which takes everything human out of life and makes of it a cold negation. . . . Impersonality isn't talking; it isn't silence; it isn't insinuation; it isn't repulsion; it isn't negation; above all, it isn't a diplomacy which masks ambition. . . . For practical purposes:—if we are developing the child-heart; if we are learning to love things beautiful; if we are becoming more honest and plain and simple; if we are beginning to sense the sweet side of life; if we are getting to like our friends better and extending the circle; if we feel ourselves expanding in sympathy; if we love to work for Theosophy and do not ask position as a reward; if we are not bothering too much about whether we are personal or impersonal—this is traveling on the path of Impersonality. . . . For the T. S. A. Impersonality means . . . to become less doctrinal and more *human.*"

Many of the Theosophists intend to live *in* the world; they are ones who, even though good, earnest Theosophists and ardent workers for the Cause, still have (not being practical occultists) ties and wishes which bind them to the world; who, in short, do not feel that they have done forever with what men call life and that they desire one thing and one thing only—to know the truth and to be able to help others.

What is so badly needed in the world is practical Theosophy. We can all become practical Theosophists and should do so. In striving after practical occultism or a misunderstood notion of Impersonality, we will fail and in a few years find ourselves far from the path, for the practical Theosophist must be fully developed first, if we are not to fall into black magic.

STUDIES IN THE SECRET DOCTRINE

II

From Inspiration to Intuition

THE writings of H.P.B. convey information and impart knowledge, but that was not the purpose of her mission. Because of her presence in their midst several earnest individuals availed themselves of the opportunity to tread that Path of Holiness leading to the *Sanctum Sanctorum* on the Mount Olympus wherein sages worship the Pure Spirit, omnipresent and impersonal, but her advent and stay in the world of mortality was not aimed at such an accomplishment. Many and wonderful were the phenomena she performed; great and staggering were the powers she possessed; grand and awe-inspiring was her life of unique sacrifices and marvelous wanderings, but even these do not fully reveal the objective of her toil.

What and how she taught, how and for what she toiled—these both examined together aid us to fathom the true purpose of her mission. The world to which she came, the age in which she appeared, the readjustment which her wisdom and activities produced, inaugurating a new era in this fifth Mind-Race, adequately studied and carefully reflected upon lead us to understand and help our humanity in whose spiritual service her labors and her love were devoted.

When the closing pages of *Isis Unveiled* are read as a preface to the Introductory and Proem of the *Secret Doctrine;* when the preface of *Isis* is related to the closing section of *The Key to Theosophy;* when solemn warnings of the *Five Messages to the American Theosophists* (perhaps uttered because the pointed hints of the last chapter of *Isis* had gone unheeded), in reference to the growth of psychism, are taken in conjunction with *The Voice of the Silence*—then, and then only we are able to see, however dimly, the purpose and the plan of her mission.

Isis Unveiled exposed the errors of materialistic science and condemned the sins of corrupt theology. It did something more:

> . . . We have reinforced our argument with descriptions of a few of the innumerable phenomena witnessed by us in different parts of the world. . . . Having laid a foundation by elucidating the philosophy of occult phenomena, it seems opportune to illustrate the theme with facts that have occurred under our own eye, and that may be verified by any traveler. Primitive peoples have disappeared, but primitive wisdom survives and is attainable by those who "will," "dare," and can "keep silent."—(*Isis,* Vol. II, p. 586.)

Then follows what in several respects may be regarded as the most vital, important and highly practical closing chapter twelfth.

After fulfilling in ample measure her promise, H.P.B. writes:

> By those who have followed us thus far, it will naturally be asked, to what practical issue this book tends; much has been said about magic and its potentiality, much of the immense antiquity of its practice. Do we wish to affirm that the occult sciences ought to be studied and practiced throughout the world? Would we replace modern spiritualism with the ancient magic? Neither; the substitution could not be made, nor the study universally prosecuted, without incurring the risk of enormous public danger. . . . We would have neither scientists, theologians, nor spiritualists turn practical magicians, but all to realize that there was true science, profound religion and genuine phenomena before this modern era. We would that all who have a voice in the education of the masses should first know and then *teach* that the safest guides to human happiness and enlightenment are those writings which have descended to us from the remotest antiquity; and that nobler spiritual aspirations and a higher average morality prevail in the countries where the people take their precepts as the rule of their lives. . . . The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church—the Temple of God within us, walled in by matter but penetrable by any who can find the way; *the pure in heart see God. The trinity of nature is the lock of magic, the trinity of man the Key that fits it.*

Thus the unequivocal deduction at the end of the two volumes. These are replete with facts, hitherto unknown or little known, a wonderfully reasoned co-ordination of the same. She draws conclusions by a flawless logic and points a sure direction, which would take us out of the labyrinth of a dark civilization. The voice "raised for spiritual freedom and our plea made for enfranchisement from all tyranny, whether of *Science* or Theology" in the fore pages of the first volume entitled "Before the Veil," has not only succeeded in removing the doubts of the honest and intelligent seeker of the Truth and thus removed his bondage; it has also brought the conviction that the track she pointed out led to the Stream, which crossed, brought him to that Other Shore, where breaks that Other World, facing which he is able to affirm—"we pass from what we see to that which is invisible to the eye of sense." The last sentence of *Isis* follows the above words: "Our fervent wish has been to show true souls how they may lift aside the curtain and in the brightness of that Night made Day, look with undazzled gaze upon the *Unveiled Truth.*"

The thread is taken up in the *Secret Doctrine.*

It has been shown in the first series of Studies how the modern student of the Ancient Wisdom suffers from the Karmic limitations of our age. H.P.B.'s earlier volumes offer a thousand mortifying rebuffs to an honest intelligence, but succeed in opening his reason and intuition in some measure, preparing him to receive the instruction recorded in the *Secret Doctrine* which "embrace the

esoteric tenets of the whole world since the beginning of our humanity." (Vol. I, xx.) For a proper appreciation of this instruction something more than ordinary comprehension is needed. It was pointed out how a latent spiritual faculty is unfolded by the right study of the book. Now, the full understanding of all its contents is possible only with a complete unfoldment of that faculty. The understanding of the contents of the *Secret Doctrine* and the unfoldment of the faculty which is attained thereby react on each other. The more we study, the greater the unfoldment; the more the unfoldment of the faculty, the greater the understanding of the instruction. The deliberate and conscious attempt on our part to accelerate the force of this interplay is essential to transform the intellectual recognition of the teachings into spiritual realization. Thus the *Secret Doctrine* becomes a living book and a book to live by; do not live by it and the volumes remain cold and dead, a mass of confusing issues, a veritable jungle of details of some interest but of no value.

The book sets out to attempt this unfoldment because its possibility exists. The time is rife. "An era of disenchantment and rebuilding will soon begin—nay, has already begun. The cycle has almost run its course; a new one is about to begin." (*Isis*, Vol. I, p. 38.) The operation of this faculty is subject to the Karma of the cycle under which we are. It is, therefore, accompanied by great disabilities and grave dangers, both of which are pointed out and reiterated by H.P.B. In thus speaking, a clear picture of the modes and ways of higher unfoldment is presented.

H.P.B. endeavors to protect the mind of the individual and the race against the recrudescence of lower psychism by giving "philosophical deduction instead of unverifiable hypothesis, scientific analysis and demonstration instead of undiscriminating faith." (*Isis* II, p. 636.) The *Secret Doctrine* goes further. Its structure and the method of presentation bring about an inner mental change, which makes the appreciation of a higher ethics imperative and an application thereof gives birth to a new and nobler morality. Thus comes before our vision the true purpose of the mission of H.P.B., the true inwardness of her message. To introduce the force of an unknown knowledge in the mind of the Race and thus to purify it from the dross and the dregs and the taint of set notions and blind belief; thence to reconstruct that mind, first by a daring iconoclasm and then by a persuasive creative force. For their fulfillment both these processes depend on the student. Material is provided by H.P.B. and the method of using it has also been shown; but correction must be self-correction, Individual effort for a man, an association, a church, a nation, a community or a race, must be self-induced and self-devised. The principles are put forward and they are all the direction and guidance we really need; the applying

of those principles in pursuing a definite course of action is what we should aspire to.

Ethical and moral was the prime purpose of H.P.B.'s mission. To engender a new vision in the heart of man; to bring him to a recognition of his own divinity; to convince him of his own latent spiritual energies; to make him utilize those energies, to transform him into a self-reformer before he became a reformer of his fellows; to learn before teaching; to live by the higher morality of a loftier ethics which in itself would be an introduction of that morality and ethics in the body politic of his family, tribe, community, nation and race. In a very real sense H.P.B.'s work was with individuals, for, to her, individuals are the units who make up humanity. Self-correction and self-reformation is what her writings induce us to undertake; then follows the capacity (1) to see clearly; (2) to discern intelligently; (3) to be inspired by the vitality of the spiritual Will; (4) to create by right speech; (5) right energy; (6) action which is sacrifice.

Thus her writings perform a two-fold miracle: By a purificatory rite the student gains clear vision, discernment, inspiration, and makes with their help the gift of wisdom and compassion through holy living and by performance of sacred service.

This double duty the *Secret Doctrine* faithfully discharges. In doing so, however, it encounters two difficulties: One is related to the limitations imposed by cyclic law on the mass of mankind; the other is the self-engendered and self-imposed limitations of the student himself. We have to reconcile ourselves with the first, by an appreciation of the causes thereof. In "Answers to an English F.T.S." the following appears:

> This seeming unwillingness to share with the world some of nature's secrets that may have come into the possession of the few, arises from causes quite different from the one generally assigned. It is not SELFISHNESS erecting a Chinese wall between occult science and those who would know more of it, without making any distinction between the simply curious profane, and the earnest, ardent seeker after truth. Wrong, and unjust are those who think so; who attribute to indifference for other people's welfare a policy necessitated, on the contrary, by a farseeing universal philanthropy; who accuse the custodians of lofty physical and spiritual though long rejected truths, of holding them high above the people's heads. In truth, the inability to reach them lies entirely with the seekers. Indeed, the chief reason among many others for such a reticence, at any rate, with regard to secrets pertaining to physical sciences—is to be sought elsewhere. It rests entirely on the impossibility of imparting that the nature of which is, at the present stage of the world's development, beyond the comprehension of the would-be learners, however intellectual and however scientifically trained may be the latter. This tremendous difficulty is now explained to the few, who, besides having read *Esoteric Buddhism,* have studied and *understood* the several occult axioms approached in it. It is safe to say that it will not

be even vaguely realized by the general reader, but will offer the pretext for sheer abuse. Nay, it has already.

It is simply that the gradual development of man's seven principles and physical senses *has* to be coincident and on parallel lines with Rounds and Root-races. Our *fifth* race has so far developed but its *five* senses. Now if the *Kama* or *Will*-principle of the "Fourth-rounders" has already reached that stage of its evolution when the automatic acts, the unmotivated instincts and impulses of its childhood and youth, instead of following external stimuli, will have become acts of will framed constantly in conjunction with the mind *(Manas)*, thus making of every man on earth of that race a free agent, a *fully* responsible being—the *Kama* of our hardly adult *fifth* race is only slowly approaching it. As to the sixth sense of this, our race, it has hardly sprouted above the soil of its materiality. It is highly unreasonable, therefore, to expect for the men of the fifth to sense the nature and essence of that which will be fully *sensed* and perceived but by the sixth—let alone the seventh race—*i.e.*, to enjoy the legitimate outgrowth of the evolution and endowments of the future races with only the help of our present limited senses. The exceptions to this quasi universal rule have been hitherto found only in some rare cases of constitutional, abnormally precocious individual evolutions; or, in such, where by early training and special methods, reaching the stage of the fifth rounders, some men in addition to the natural gift of the latter have fully developed (by certain occult methods) their sixth, and in still rarer cases their seventh, sense.—(*The Theosophist,* Vol. IV, 296.)

The second difficulty inheres in us. In the Preface to the *Key to Theosophy* and in the Introductory (*S.D.* Vol. I, p. xlvi) this is clearly pointed out. Therefore, the approach to the *Secret Doctrine* implies some activity, however rudimentary, of Buddhi,—"the faculty of cognizing the channel through which divine knowledge reaches the 'Ego,' the discernment of good and evil, 'divine conscience' also." (*S.D.* Vol. I, p. xix.) Anyone in whom Buddhi has not begun its operation can but be devoid of the spirit of enquiry about the soul and its science. If the *Secret Doctrine* makes of man a Superman—"the Initiate, rich with the lore acquired by numberless generations of his predecessors," (*S.D.* Vol. I, p. 45) H.P.B.'s *Secret Doctrine* unfolds in its sincere and persistent study "the faculty of spiritual intuition, through which direct and certain knowledge is obtainable." (p. 46.) "Spiritual Intuition is not clairvoyance as ordinarily understood, *i.e.*, the power of seeing at a distance," but the power of evaluating *objects and subjects near at hand.* The supernal beauties of a sunset which inspires a painter to superb creation is passed by unnoticed by an ordinary man. Not in seeing more things, but understanding those we see; not in amassing more wealth, but in using that which we possess; not in gathering more facts but in the gaining of faculty to utilize those already gathered;—such is the task before us. Therefore the *Secret Doctrine* speaks of clairvoyance as an aspect of *Jnanasakti.* (I, p. 292.)

The aim of the Volumes is to enable the student to so cleanse his mind of Kama that the flow of Buddhi or the radiance of Intuition may take place, his reason become pure and compassionate. Under Karma manasic evolution is ripe for a stimulus from without, an aid to nature which unaided fails. The sands of Time have run their course and the war between the dual intelligence in man will come to a close—at least for those who are ready and willing to profit by the wisdom of the Ancients.

"Manas is dual—*lunar* in the lower, *solar* in its upper portion," says a commentary. That is to say, it is attracted in its highest aspect towards Buddhi, and in its lower descends into and listens to the voice of the *animal* soul full of selfish and sensual desires. (*Secret Doctrine,* Vol. II, 495-496.)

What we cannot accomplish unaided, is possible with the help which the writings of H.P.B. offer; the higher faculty of Buddhi begins to fecundate our intelligence and from *within,* illumines our mind. To enable the *Secret Doctrine* to perform this miracle we must learn that primarily the study of its metaphysical propositions has to be undertaken. Our perception of universals is intuitional perception: to gain a perception of universals is to gain intuitional perception: the effort to understand and apply the propositions of the universals is to *operate* the faculty of intuitional perception: therefore "outside of metaphysics no occult philosophy, no esotericism is possible."

Relations With Adepts

Few, comparatively, of any generation have ever or in the nature of things could ever see the splendid phenomenon of a Mahatma's astral apparition; for merely the magneto-psychic law of attraction and repulsion keeps Adepts and the reeking stew of social corruption far apart. Sometimes, under very favorable conditions they may approach an individual devoted to occult research, but this happens rarely; for even he, pure though he be, is wallowing in the world's corrupt *akasa* or magnetic aura and contaminated by it. To his inner self it is as stifling and deadly as the heavy vapour of carbonic oxide to his physical lungs. And, remember, it is by the inner, not the outer, self that we come into relations with Adepts and their advanced Chelas. One would not expect to hold improving conversation with a besotted inebriate, lying in a state of swine-like stupefaction after a debauch; yet it is quite as impracticable for the spiritualised Mahatma to exchange thoughts with a man of society, living daily in a state of *psychic intoxication* among the magnetic fumes of its carnality, materialism, and spiritual atrophy.

—H.P.B.

AMONG FRIENDS

"THERE is such a strange, strange passage in *Patanjali's Yoga Aphorisms* I happened on this morning, Mother," remarked Mrs. Crystal, busily placing the tea-cups on the little folding table which has been in use so long that its wobbly legs make the regular afternoon service almost an adventure. "I thought maybe you could explain it," she continued, "for really it puzzled and almost shocked me."

Mother looked up from the tea she was preparing. First astonishment and then a quiver of amusement showed themselves in her usually calm and always kindly face. "Why not wait until the Family gets here, Laura?" she replied. "They'll soon come in, and then we can talk it over together—among us we ought to be able to throw some light on the teaching."

"But is seems so inconsistent, you know," returned Mrs. Crystal. "It was this: 'The work of the ascetic is neither pure nor dark, but is peculiar to itself'—why, I thought that purity was a basic necessity. But won't you bring up the subject yourself when the time comes? They laugh so much at poor little me."

As the fair Laura concluded her remarks the friends began to "happen in"—the Judge and Doctor from downtown, Pilgrim and Mr. Browser just returned from a meeting, Mr. Quester and Mr. and Mrs. Prism back from a brisk walk in the park, followed by Mrs. Crystal's brother, who had been "busy" at a matinee. Captain Blunt, who has been visiting the big city for a conference with some school-book publishers, stalked in a few minutes later.

"What a comfortable, and soft-living gathering of ascetics," he remarked sardonically, reaching for his cup and the sugar-bowl at the same time and almost upsetting both. "And tea is so indubitably respectable, you know."

"Why, that is just what Laura and I were talking about," said Mother, "I mean asceticism, not respectability," she added. "How did you happen to 'pick up' the very subject, Captain?"

"Oh, we psychics have a way with us," answered the latter, with mock superiority, "but asceticism is *some* subject—you ought to be careful always to use the same cup and spoon, Doctor,—the magnetism, you know! Otherwise, you can't be sure what you'll catch from us untouchables!"

"Speak for yourself, Captain. Maybe as a bachelor you'll qualify, for celibacy is a *sine qua non* of asceticism in the minds of some, judging from what I hear."

"H'm, you can't always believe what you hear," interposed Mrs. Prism virtuously. "From what I hear bachelors are no better than they ought to be," she added frostily—herself, for once joining in the ripple of amusement that went around the little group,

and not in the least realizing it was her manner, and not what she said, that was amusing.

"There's a passage in *Patanjali* on this very subject of asceticism that bothers *me,*" said Mother, with a wee flicker of her eyes at Mrs. Crystal, just finished with her serving the late-comers. "How do you explain this: 'The work of the ascetic is neither pure nor dark, but is peculiar to itself'—doesn't that seem inconsistent with what we mean by 'asceticism'?"

"Connote it with what the *Gita* says and there is no inconsistency," answered Mr. Browser quickly. "Remember the passage: 'He is considered to be an ascetic (that is, one who has really renounced) who seeks nothing, and nothing rejects, being free from the influence of the pairs of opposites.' I suppose that curious phrasing in *Patanjali,* 'neither pure nor dark,' represents the 'pairs of opposites' from which the ascetic is free," he continued thoughtfully.

"But what does it all *mean?*" asked Mrs. Crystal helplessly.

"Maybe this *Gita* passage, taken from the very same Chapter from which Browser has just quoted, will be a help," said Pilgrim, running over the pages of the little book, which seemed almost lost in his long, thin hands. "Ah, here it is," he continued—and read: "The devotee who knows the divine truth thinketh, 'I am doing nothing,' in seeing, hearing, touching, smelling, eating, moving, sleeping, breathing; even when speaking, letting go or taking, opening or closing his eyes, he sayeth, 'the senses and organs move by natural impulse to their appropriate objects.'"

"A little further on it says this," concluded Pilgrim: "'The truly devoted, for the purification of the heart, perform actions with their bodies, their minds, their understanding, and their senses, putting away all self-interest.' That ought to answer your question, Laura."

"The plain English of it is: it isn't *what* you do, but *why* you do it, that counts," remarked Doctor earnestly.

"A very dangerous doctrine, I call it," said Mrs. Prism decidedly.

"Why, Maria—" began Mr. Prism, subsiding at once behind his tea-cup, as she turned a chilly smile in his direction.

"Humph!" snorted Captain Blunt, "dangerous for *rabbits.*"

"Yes, indeed, very dangerous," and Mother's clear, gentle voice was like oil on waters that promised trouble, "if one doesn't understand it, or if one is insincere and uses it as a cloak under which to hide dark motives."

"But under that doctrine an ascetic could do *anything,*" said Mr. Quester. "What becomes of the various practices and observances one hears about among Theosophical students here and there?"

"Yes," broke in Mrs. Crystal eagerly, and perhaps a little triumphantly, "what becomes of H.P.B.'s famous article, *Practical Occultism?* She points out some very definite ascetic requirements in that: chastity, purity, abstinence from family life—even the use of one's own individual dishes, Captain, about which you spoke so lightly a few moments ago."

The Captain was unlimbering his artillery for reply, but Pilgrim smilingly forestalled him. "Don't you think perhaps, Laura, there may have been some misunderstanding and misapplication among the students of the information conveyed in that article? She gave out some of the rules and conditions applying to Chelas who *in their present incarnation and embodiments* actually undertook the training laid down for admission and enrolment in the Ancient School. The article is not at fault, but perhaps present day students are! Practices are therein indicated; and without regard to fitness, without understanding, and without consideration of duties or the rights of others, students try to imitate them. That it is a mere imitation few such comprehend. Hence the 'craze for India,' against which Mr. Judge warned, the crankiness about food— and even the vessels in which their celestial food is served, perhaps—some enthusiasts even go so far as that. Few such, however, think of observing the vow of silence!"

Doctor nodded. "And what a setting at naught of the Law of Karma!"

"Why, I don't see that at all, Doctor," objected Mrs. Crystal.

"Seems to me it's like this, Laura," and Doctor laid down his cup and rapped on the table in his earnestness, "those who are ready in any incarnation for the training H.P.B. indicates will be born in that place and find themselves *naturally* adapted to that life and environment—else Karma is a lie. They would have the physical heredity which would make the diet required a *natural* and satisfying diet for them. Chastity would be their *natural* concomitant, result of many incarnations of struggle and self-discipline. Their duties to friends, relatives and immediate family would *have been* fulfilled—every single duty—as a result of strict and full attention to present duties in this and prior lives. In short, their presence in that School would be the outcome of many incarnations of preparation, the consummation of all those lives of effort dating back to that life in which they first heard of the existence of such a School."

"That sounds reasonable, Doctor," agreed the Captain. "Your idea is that under Karma such Chelas, or disciples, would not and could not find the conditions assumed a forced or unnatural thing *for them*, but rather, the consummation of an opportunity *earned*."

"But what did you mean, Doctor, when you said to the Captain that celibacy was a *sine qua non* of asceticism?" asked Mrs. Crys-

tal's brother. Frederick is still unmarried, and perhaps at times inclined to appear a little pleased with himself thereat.

"Just an unlabeled joke," replied Doctor. "Also, I qualified it, I think—didn't I say, 'in the minds of *some*'? Well, in the minds of some others celibacy—if you mean by that, chastity—is just as possible within the marriage state as outside it. But isn't it a question of motive again—not *what* is done, so much as *why?* How many men and women who marry question their motives in desiring to marry? Probably very few."

"But isn't Karma the cause?" spoke up Mr. Quester. "Karma and propinquity, which is of course, a phase of Karma, must supply the principal element in the mixture of motive."

"We forget sometimes," replied Pilgrim, "that Karma is *what we do,* as well as the adjustment of what we have done, or left undone. As action, it is the *effect* of motives."

"Then what *is* a sound motive for marriage?" asked Frederick, turning uneasily in his chair.

The Judge cleared his throat—"Viewed from a true basis, there are two sound motives for marriage," he began, "first, because the contracting parties see in such a union an increased ability to serve the race; second, to bring children into the world who will be of such a nature and so trained and directed in their development as to be of benefit to the race—and this second motive really includes and is bound up in the first. That wider love, which is universal as well as particular, is implicit in sound motives for marriage as thus outlined."

A silence fell over the little group after the Judge had spoken, to be broken by a half-suppressed giggle from Mrs. Prism. As the friends turned to her in astonishment she was actually blushing. "We wouldn't consider him much of a lover," she remarked, "who calmly sat himself down with his lady-love and invited her to figure it all out in advance!"

"Now, Maria!" exclaimed Mr. Prism.

"True enough," laughed Mother. "Of course, the race mind is what it is," she continued more soberly. "We can't change other people, but we can follow right lines for ourselves. It seems to me that some of the most important lessons life has to teach can only be learned in the marriage relation—and not outside it."

"But is the power of creation," began the Captain dogmatically, "an aspect of the highest power in the Universe—God geometrizing, in very truth—to be dragged down for the purposes of mere self-gratification?"

"Gently, boy, gently," broke in Doctor—for the relation between them is sometimes almost like father and son—"we can't tell other people what they ought to do, you know. Every student

who is beginning to 'wake up' will have to answer the question for himself—and take the course that follows his own decision."

"One curious statement in *The Secret Doctrine* may be interesting right here and now," remarked Mr. Browser thoughtfully. "Those students of Theosophy who are married, and now seeing the necessity for the true life—for self-control, for discipline, for understanding—might well ponder it, emerging as it does all by itself in a seemingly unrelated discussion. It is to this effect: men and women ought to know that they can procreate Buddha-like children. There is something to think about! And just connote it," he continued, "with that passage in *Letters That Have Helped Me* where it is written that one object of the Theosophical Movement is to start up a new force and current in the world, whereby great and long-gone Gnanis, or wise ones, will be attracted back to incarnate among men here and there, and thus bring back the true life, and the *true* practices."

"Then there are *true* practices?" asked Mr. Quester quietly, after the pause in the talk that had followed Mr. Browser's remarks.

Nobody answered for a moment, then Mother spoke, "From that quotation it would appear so, but evidently they are not at all what a great many students believe. 'The work of the ascetic is neither pure nor dark, but is peculiar to itself,' you know," she concluded with a smile.

"It has always seemed strange to me," remarked the Judge, "that the would-be ascetics of today have seemingly been unable to make any deductions from certain facts. For instance: Of all the many prominent workers in the Theosophical Movement of the Nineteenth Century, but *two* undeniably demonstrated that they were practical occultists—showed powers over Nature that made them as gods, and in their lives and the writings they left evidenced a depth of knowledge and understanding that none of their contemporaries possessed. Both of them were married! Both ate and drank what was provided, as it came before them. Both took bodies of the race to which they came, knowing well the Karma of those personalities, and fulfilling every real duty—to family, relatives, nation and race. No false asceticism there; no 'practices' at least, in our application of the term; no kicking against the pricks!"

Mrs. Crystal gasped as if she had been shown a new discovery. Captain Blunt nodded vigorously. Even Mrs. Prism's face expressed approval. "That is the way to live," she remarked heartily.

"Sometimes I ask myself this question," said Pilgrim, his face alight with earnestness. "Is it possible that there are Those, who have been in the West, who were once Chelas in that Ancient School, living and fulfilling its discipline—perhaps graduates therefrom—those who took Western embodiments, and the Karma thereof,

for the sake of the West, and not for their own sakes? And out of that question arises another," he continued quietly, "is it possible that High Chelas, sacrificing themselves for the service of younger ones, and those yet to become Chelas, might take such embodiments?"

The room was silent after Pilgrim had finished. After a time the clock on the mantel chimed out its warning, and Mother said softly, "Well, we won't try to answer that question; it is one that each must find the answer to for himself."

"Any way we check up by the teachings," she continued, "it is clear that true asceticism is an *attitude of mind,* and not an outside thing at all. The ascetic doesn't try to *be* or *become* anything; he isn't thinking about himself or his own progress at all. His task is to use anything and everything in Nature *as it ought to be used,* and for the general benefit."

"Some task!" remarked the Captain, as coats and wraps were being donned in the little hall-way. "But that sounds like practical Theosophy."

"It sounds like common-sense to me," said Mrs. Prism warmly.

"Yes," agreed Doctor, waving a friendly hand as the door was closing, "Pity is, it is so *un*-common!"

No Escaping Death

The greatest adepts living are but mortal men, after all, and sooner or later have to die. No adept is proof against accident, unless he uses selfishly his acquired powers. For, unless he is constantly watching over his personality, and cares little for the rest of mankind, he is as liable to fall a victim to disease and death as any other man. The childish, not to say absurd, ideas about Yogis, and their *supernatural* powers—whereas they are at best but *superhuman,* that we often find current among our own Theosophists, and the superstitious and grotesque tales narrated of these holy personages among that class of Hindus, which being more orthodox than educated, derives all its ideas from the dead-letter traditions of the *Puranas* and *Shastras,* have very little to do with sober truth. An adept, or Raj Yogi (we now speak of the real not the fictitious ones of idle rumour) is simply the custodian of the secrets of the hidden possibilities of nature; the master and guide of her undiscovered potentialities, one who awakens and arouses them into activity by abnormal yet natural powers, and by furnishing them with the requisite group of conditions which lie dormant and can, rarely, if ever, be brought together if left alone.—H.P.B.

HOW TO SERVE

THE dire heresy of separateness is the besetting sin of this Black Age—Kali Yuga, hard as iron, yet not devoid of virtue and capacity if we learn how to use its nature. Of this age, born in one or another of the binding religious creeds, we learn at our Mother's knee how to be proud of our family and community, our race and country, different from and superior to other people's family and nation, other people's land and religion. The complementary phase of this phenomenon is to be found in our own individual lives. Our religious fervor and patriotism make some of our actions religious and patriotic, different from and superior to others. Deeds of valour or of sacrifice are different and distinct from the myriad acts of the common round and the daily task. As such men and women we contact the glorious teachings of Theosophy.

Without meaning to do so and even without being cognizant of it we slip into that same attitude, in our love for and loyalty to Theosophy and the particular mouthpiece through which we heard its divine message. By sheer force of habit, our study and service of Theosophy assumes a different and distinctive position in our consciousnesses and we regard them as superior to all other studies and to all other activities of life. Thus attendance at Lodge classes and meetings comes to be regarded as superior to attention to be paid to business; reading of particular books more virtuous than the study of other things. The heresy of separateness has tracked us into our new pursuit.

On account of this self-same sin of the age we learn from our childhood the "virtue of getting on." The power to acquire and to possess comes to birth in us when at school we are called upon and encouraged to outstrip our mates and gain the laurels of a prize after an examination. Systematically we learn to foster the power to compete with others, to nourish the desire to defeat them, to nurture the capacity to hold on to our success and to stick fast to our possessions. Once again, by sheer force of habit, in our new Theosophic life we use, unconsciously to ourselves, that acquired faculty to acquire "more." The unconscious desire to possess new knowledge, new faculties, new powers makes us blind to the great truth:—

> "Life is built up by the sacrifice of the individual to the whole. Each cell in the living body must sacrifice itself to the perfection of the whole; when it is otherwise, disease and death enforce the lesson."

It is not that we are unwilling to sacrifice or that we are unwilling to serve. The difficulty is that the sin of separateness has made divisions in our own inner nature. Our field of service is a limited garden situate at a particular spot—whether we go to exercise or to

enjoy, to communicate and impart or to receive and to hear. This comes to pass because we fail to see that Life is whole and indivisible. The first lesson then is to recognize that practical Theosophy is the only true Theosophy, *i.e.*, the practice of Theosophy in the *whole* of life, not to be separated from the point of view of the immortal Ego.

To begin to serve everywhere, all the time, enables us to perceive the fact that to give is to get. This kills the illusion that the giving depends on our added possession. The dawn of manifestation *begins* with a sacrifice on the part of the Deity; the path of forthgoing *precedes* the path of return; and for the same reason the aspect of giving in service must come first in our spiritual life. We must not ask what can Theosophy and the Masters do for us; but what we can do for Them. Let us not go to the Lodge meetings to get but to give—give by speech or by silence; give by thought or by feeling; give in money or in kind; give in time or in work. *The Energy of Sacrifice builds, constructs, sustains; all other energies act differently and otherwise.*

We are preparing ourselves for that time of choice when we in self-consciousness shall elect ourselves to be one of the Great Renouncers.

It is sometimes forgotten that our power to decide in spiritual and Theosophical matters, on great occasions, is dependent on the use of the power of decision in every-day life. Therefore to look upon every sphere of our life as Theosophic and to choose all the while spiritually brings us the faculty to decide promptly and correctly at important moments. Failures at moments of spiritual testings are caused by our neglect to be energized by the Spirit at all other moments. To enter the Path of the Great Service in full self-consciousness when our hour strikes is dependent on our treading the path of little services, faithfully and persistently, all the while. To serve with hands and head and heart; to serve in sunshine or in storm; to serve in success or in failure; to serve men, women and children, young and old alike; to serve actively in unbroken continuity, is to earn the reward of exclaiming—"For others' sake this great reward I yield."

To be energized by the Spirit all the time—that makes life whole and powerful.

To give what we have—that makes life richer and still more bountiful.

To sacrifice what we are—that makes life Divine.

To offer the gift of sacrifice in every word spoken, in every feeling felt, in every deed done, in every thought reflected is to know that the Law of Brotherhood is the Law of Nature, is to prepare ourselves for the Great Realization that we are not only part of Nature but are Nature itself.

AFTER DEATH STATES

IN turning our attention to the Theosophical teachings on after death states, we may at once lay down the proposition that no one, saint or sinner, wise man or fool, old man or young, need fear death; he may rest assured that never by any possibility can he go to a worse place than this earth life which he now knows.

Theosophical knowledge as to After Death States has not been obtained by "revelation"; it is not a theory or speculation; it has been obtained by the same orderly process as has our modern scientific knowledge. When a phenomenon of any kind is alleged, science endeavors to verify the fact of the occurrence. To be sure of the facts is the first step in science; then having verified the facts, it endeavors to relate them to all other facts that are known. The next step is to see if by such verification and relation they fall under some already known laws and processes, and if not, then to proceed to further verification, further investigation, further comparisons, seeking the laws under which these new phenomena occur; for implicit in all scientific investigation is the recognition of the reign of law. No matter what happens, it happened under law, and it could not happen unless there were an antecedent cause, and an unbreakable relation between that cause and the resultant effect. It is by just such methods and means that Theosophical knowledge in regard to After Death States has been achieved. There is, however, one great difference between the field of investigation of the scientist and that of the student of Occultism, namely: the scientist only too well recognizes that he is limited to the five senses; beyond what he can see and hear and touch and taste and smell, and beyond the comparison, deductions, and inferences that he makes from the field of the five senses, he cannot go. So the scientist does not speculate about the invisible, even though he knows that every visible and tangible thing exists in the invisible and must at some time have proceeded forth from the invisible; while sometime in the future, near or remote, that which is now tangible will become intangible, and that which is now visible will some day go back into the invisible. But the true student of that larger science called Theosophy, or Occultism, knows that there is no separateness between that which is visible and that which is invisible; that matter is all one matter, without regard to the many conditions or states or modifications in which it may be found; that life is one life no matter in how many forms it may operate nor how widely diversified its manifestations. The Theosophist, like the scientist, hails the reign of law in everything and every circumstance.

It is the teaching of Theosophy that there is one life present everywhere all the time in everything; this may be called Spirit, or Consciousness, or by any other name, if it be recognized that there

is a basic something from which everything that ever existed or now exists or that ever shall exist, has originated. If we use the word "Consciousness" for this One Life, then we may consider that before our eyes and within ourselves there are many states or conditions of consciousness, or the One Life. And we need to remember that "a state of consciousness" is a condition in which only a part of the nature of that consciousness can manifest. A great difficulty with mankind is that the *condition* is mistaken for the *Reality,* the *state* of consciousness for the *Consciousness* which is in the state, just as a solid is esteemed to be a reality, whereas a solid is only a state of something. One can convert a solid into a liquid, which is another state; one can convert a liquid into a gas, and the gas can be dissipated so that it passes beyond the cognitive area of the five senses. As far as the five senses are concerned, that which in turn was solid, liquid and gaseous, has ceased to be; it has passed beyond their range of perception. But it is not annihilated any more than the stuff is annihilated when the solid state changed into the liquid and then into the gaseous. Only the solid *state,* the liquid *state,* the gaseous *state* has ceased in manifestation as far as this particular stuff is concerned.

In the seven great states of consciousness, then, we may call the highest, Spirit. At the opposite pole, the lowest imaginable condition that life can assume, is what we know as matter; while between the highest, Spirit, and the lowest, matter, there are five other great states. Just as a gas is convertible into a liquid and the liquid is convertible into a solid, and vice versa, so Spirit is ever coming down and becoming matter, and matter is ever ascending through various states and becoming Spirit. But this is accurate only in the sense we say that the sun rises and sets: the life which in the highest condition manifests as Spirit, in the lowest condition manifests as matter, and when it is destroyed or metamorphosed, matter as a state has ceased to be, but the life has gone to another state. In Spirit, the whole nature of consciousness is awake and active, but in matter, consciousness is as near latent as it is possible for consciousness to become. The Spirit in us is not anything that we think, but *the power which thinks;* the Spirit in us is not anything that we know, but *the power to know;* the Spirit in us is not anything that we believe but *the power to believe;* the Spirit in us is not anything that we do, good or bad, but *the power to do.* In every being that is the center, the Spirit, and that center never changes from birth till death. The same man that believes something today, may have disbelieved it yesterday or twenty years ago; he has believed twenty years ago something that he does not now believe. The Ego, the Self in that man, is just the same Self, though his mind has changed, his feelings have changed, his desires have changed, his thoughts have changed, his body has changed.

He, the Real Man, has not changed at all; he never had a beginning, he will never have an ending; he is part of Life itself, Spirit itself, Consciousness itself.

This real man was in an unknown state before birth, "unknown" only because he does not remember it. We know that our earthly existence began at a given moment, called conception; we do not remember anything about it, but we know we must have been there. We do not remember anything about antenatal life, yet we all know that we must have had an antenatal existence in order to be born. Nor do we remember anything of the first year or two of our life; yet we know we must have been there. Of the first five or six years we have perhaps in all a dozen memories; yet we were there. Can we not see that it is possible for the Ego, or Self, to pass through any kind of a form intact? In all the changes that take place during antenatal life, the same ego was there all the time, though totally unable to manifest as a self-conscious being until his physical body has become firm enough, coherent enough, for him to begin to think and feel and act on his own account through it. In early childhood and in the antenatal state, his condition is about the same as that of a man when he is dreaming, or when he is sound asleep. A man sound asleep might be moved from one room to another, one bed to another, from a house to a boat, from indoors to outdoors, he would know nothing about it. So far as he was concerned nothing had gone on, because even though he had the instrument and organs for perception and action here, he himself had retreated to some other state of consciousness than matter. While the body is growing and undergoing its physical evolution in the womb to prepare it for physical birth, the Ego is not there, in the sense that *he is not in the same state of consciousness as the forming body*. So, when we dream, it is the same "we" who are dreaming, but manifestly there has been a tremendous internal change; we think we are talking with our friends, we think we are doing this, that or the other thing, when, as a matter of fact, we are not, in a physical sense; we have left our body here in its state of consciousness but we ourselves have risen to the higher state, or gone to a lower, as the case may be.

That in man which is immortal is not the body, is not the mind, but is the Spirit; realizing that, we can understand what immortality means. Life itself never had a beginning, and if spirit is a part of the eternal universal Spirit, then man never had a beginning as Spirit, and can no more have an ending than Life itself can have an ending; this body can begin and end, but the matter that composes it can only be converted to another state; it cannot be destroyed.

Spirit is not one thing and matter another thing. Spirit is the very highest state of consciousness, or life there is, and matter is an-

other state of the same life or consciousness. Waking life is a state when we are at the nearest to full possession of our faculties; that is, our consciousness is most nearly completely active in the body. Dreaming is a state when our consciousness has transferred its range of action to another condition; deep sleep means that our consciousness has transferred its range of action to a state still higher, or lower, than dreaming, a state so far away from waking existence, that up to the present time we have not been able to photograph on the physical brain the memory of what we were doing in that other state. A man as he lives here in the body wide awake is a combination of the seven states, which reduce to three, as Spirit, and soul and body; but the man is the *Life,* part of which is in the state called Spirit, part of which in the state called mind, part in the state called body where all states are together; that is why things are objective.

Now when a man dies, he can no more take his body with him where he goes than he can take his body with him into dreamland. What, then, is his condition? A very simple transformation takes place in him due to the release of the remaining six principles from the combination, a change that can only be illustrated by analogy and correspondence. It is in vain to try to follow it physically, because he goes into a state where there is no matter at all, as the word "matter" means to us. The same thing happens at death as happens when we lie down to sleep: instantly the man goes to dreaming. The dead man no more knows that he is dead than he knows that he is dreaming when he is dreaming; the *fact* is there, but the cognition is absent. The man after death is in a state very closely analogous to what we all experience when we dream, only in the case of death the man has forsaken the body permanently, while in dream he forsakes the body temporarily. The dead man does not know that he is dead; he is not dead because he can think just as he thought before; he can feel, he can experience, he can act; why does he not know he is out of the body? Just for the same reason we do not know we are dreaming. It is because of our ignorance of the different states of consciousness.

Matter is merely objectivized thoughts, and this that we see outside was once internal to us, and will so become again. The dead man, as we call him, is off the plane of matter and on the plane of thought. At once every thought, or feeling or imagining, or hope, or expectancy that the man ever had in all his life becomes visible and objective to him. How *could* he know he is dead? By every test he is still alive in the body; if he talks to any of his dream friends, they answer just as he expected them to answer; they look just as he expected them to look; they behave just as he expected them to behave. There is no way for the man to extricate himself, for the mental accretions of his waking life

are now his universe; but since he has no longer means, as the waking, living man has, to feed, sustain and correct by continuous actual contact the thoughts and feelings that he has nourished, at once, almost, a separation begins to take place in the remaining six constituents of his nature; they marshal into two divisions, good and bad—that is, the selfish and the unselfish.

Just as when one man has suffered calamity it is almost impossible to keep one's mind off it, so the man after death sees as real beings all his wicked, unkind, cruel, hateful, disagreeable thoughts; he does not see the good. Mixed as we are in our waking life—generous one moment, ungenerous the next—at death, selfish and unselfish polarize almost instantly; the black becomes black, the white, white—unmixed, and the man is irresistibly attracted to the bad. Suppose a man had been a persecutor of others; by reaction in this state after death he feels all that those beings ever felt whom he persecuted; if he had hated anybody, at once there is inflicted on him all the hate that he ever felt toward them, or caused them to feel toward him, only the man is not aware of it as we are aware of waking things. It is as happens in a nightmare when we dream horrible things. The suffering in a nightmare is not the same suffering; the pain is not the same as an actual waking experience; because when one is wide awake the faculties are centered in the action, but after the body is left at death, all the faculties are not active; only that part of one's nature which has been in affinity with evil is active. It might, then, be said, that the first few minutes, or days or weeks or years after death are a kind of nightmare time for the soul—the Ego—the spiritual being. But since he is no longer feeding that evil, the result is that all the evil is sucked out of him, and there is left the man minus all the evil in him—the man with only the good in him, surrounded by the good. But this good is partly true, partly false; and since he is no longer feeding his thoughts by continuous contact, the good, both true and false, begin to split on their own account.

Now the man is in a still higher state of consciousness; what might be called the state or plane of heaven of the Christians, where he may stay fifty years, five hundred, five thousand or fifty thousand years, depending upon the conviction in him as to the truth of what he thinks. If he has believed with all his heart during life that there is a God, that He sent His son, Jesus, on earth to save us; if he believes in Him and the angels, and the pearly gates of Paradise, and that he will stay there in heaven forever and forever and forever; then he will have done a great amount of thinking about it, thrown a tremendous amount of soul energy into it, and as soon as he gets on that plane, he stays there for ages, dependent altogether, not upon the actual truth of the things he has believed and dreamed about, but upon the truth, the virtue, the devotion, the goodness in

him. After a greater or less time, the soul being in its own nature the true, assimilates all that was true out of all his experience that was good; the good that was not *true* falls off, just as the evil fell off immediately after death, and then the man wakes up for the first time. Now, he sees, because he is on the plane of Spirit; he is no longer on the plane of mind; nor on the plane of the Astral, nor physical; he is on the plane of Spirit where there is pure knowledge. He sees all of his immense past like a man who has climbed to the summit of a high mountain and observes the twisted trail by which he came. He sees all his past, all the mistakes he has made; he sees his opening in the worlds below; he sees that just as he himself caused all the good he experienced, so it was he himself who caused all the evil. And so, on the plane of Spirit, seeing clearly, he determines to go back once more and do the whole thing over again for two purposes; one to undo the mischief that he did; the other to gain more knowledge which he sees that he lacks. And then he starts down to earth under just the same laws as move a combination of chemicals, which manifest only another kind of conception, prenatal life, birth, life and death. Under the same laws, but different conditions, he once more descends and then they say, "We have a new baby at our house."

There need be no fear of death, then, because it merely means a change of state, and after death, whatever state a man goes to, he made it himself while alive, by his thoughts, by his ideas, by his feelings. But the process will go on for us, until in this vast school of life we learn to distinguish Spirit from states, the consciousness from the form or the mind; until we are able to see things as they are. It is for that that all the Christs came into the world: to tell us that whatever they did we can do; whatever they knew, we can learn; but that we never can know it and never can do it, until we follow the same "small old Path."

True Morality

The only scientific basis of morality is to be sought for in the soul-consoling doctrines of Lord Buddha or Sri Sankaracharya. The starting point of the "pantheistic" (we use the word for want of a better one) system of morality is a clear perception of the unity of the one energy operating in the manifested Cosmos, the grand ultimate result which it is incessantly striving to produce, and the affinity of the immortal human spirit and its latent powers with that energy, and its capacity to co-operate with the one life in achieving its mighty object.—H.P.B.

GLORIFYING THE COMMONPLACE

WITH the average mortal, no sooner does the throb and glow of the fresh view-point of early youth begin to wane, than the world of the commonplace closes around him, and there lies before him but a seemingly endless round of commonplace thoughts, commonplace and uninteresting tasks to be performed, commonplace objects and events which must be faced daily until the time comes when mind and body are worn threadbare and inert by the humdrum treadmill. Even then, the best for which he hopes is a commonplace and unharried end. Because this twilight existence is the only existence which he knows, there is a constant seeking for new sights, new sounds, new sensations, anything, in fact, which will enable him to escape for a time the deadly monotony and cause the soul to forget momentarily that it walks in the somber world of the dead.

It seems never to occur to him that the trouble lies solely within himself and not elsewhere. It is said that to the pure all things are pure; it is equally true that to the commonplace all things are commonplace; but not to those of exalted soul. We have but to read the writings of the great poets, philosophers and sages of all ages to see that the commonplace was not commonplace to them; they had lifted themselves forever above the domain of the commonplace, not by fleeing it, but by understanding it to a greater degree than does the average man. To them, each morning the world was born anew; each hour passing on swift wings, each grass blade, flower or water-pool shimmering in the sunlight was an ever-recurring marvel, and amounted to a revelation. What then is the secret by means of which they thus glorified the commonplace?

To one who begins to study and apply the Wisdom teachings in deadly earnest, very soon this secret no longer seems an unsolvable mystery. The homely tasks remain, the long familiar objects which he has so often handled remain, the usual events of daily life remain, yet to him they are no longer the same, each being freighted with a new meaning, and he begins to see, dimly at first, that within the most common things lie but half concealed, the clue and threads which lead far away to unknown, undreamed of labyrinthian depths.

A Master is one who knows how to *use* rightly any force, material or substance in whatever form, on any plane. To do this he must know it in its Root Nature, as well as every mode of its manifestation on the various planes. All things are one in ultimate essence and proceed in orderly sequence from the homogeneous to the heterogeneous or differentiated. Upon descending, the incorporeal substances and forces are divided and multiplied, and present different aspects or facets of themselves upon each plane, or in each

state through which they pass, while yet remaining the same substance in essential nature. Thus, H_2O presents the aspects on this plane of ice, water, steam, vapor or gas, and can be put to different uses in its various states, because those states are well known.

To know a thing in reality it is necessary to learn from what divine prototype it springs, its genesis and co-relations on every plane; because nothing exists independently or by itself. All this must be sought in man's own nature, which is one with, and inseparable from Great Nature. While we may not hope to gain such knowledge in a single leap, and must be willing to give perhaps many lifetimes to such study, yet we can begin to seek in all the familiar objects around us some clue as to their real nature and meaning. For every object even on the physical plane is the temporary embodiment of an idea, which represents an order of spiritual intelligence; hence, the simplest object must stand as a shadow or symbol on this plane of an universal Truth or fact which exists eternally in the Cosmos. Take for instance a book. Does it not present to our minds first of all the idea that there exists in the Universe the power or faculty of recording and preserving thoughts, impressions and experiences? The whole process of corporealizing the incorporeal is depicted there. And whether we call to mind the vast recorded experiences of the universal Sixth Principle preserved from one manvantara to the next, and throughout all manvantaras, or whether we seek an analogy on a lower plane—that of the Astral Light—or apply it individually to memory, or physically to the plastic substance of our brain cells, it matters not—all these and many more are but varying manifestations of the self-same universal faculty of receiving and recording impressions, which are all symbolized on this plane in the commonplace object called a book. If all this be true in regard to inanimate objects, how much more must it be true when applied to the objects or forms of organic life throughout nature, such as those of the vegetable and animal kingdoms.

Nor does the task end with the study of familiar objects; it hardly begins there. Every thought, every feeling, every desire, and all the daily and hourly phenomena which occur upon the many planes of man's nature can and must be traced back, link by link, to their universal source and origin, and these in turn co-related to their manifested aspects on the physical plane. Whether or not the student of Theosophy succeeds in advancing to any great height of knowledge and usefulness in this life, he at least knows that the words monotony and ennui have been stricken from his vocabulary forever; and, for him, the world of the commonplace has become a wonder world in which the gods, clothing their radiance in humble forms, walk with men.

ON THE LOOKOUT

A Hoary Fraud

Probably no single discovery has done as much to cause the general rigid and incorrect application of Darwinian descent to the human species, as the famous Javan "pithecanthropus erectus," so long hailed as the "missing link" by pseudo-science.

Darwinian evolution, as applied to animals, and within certain limits, is correct; as applied to man, so totally incorrect that science would never have arrived at the theory by human studies alone, in any field. Now we discover that whereas a great deal was "proven" (and much more taken for granted) in regard to the "pithecanthropus," yet these remains have never been seen by anyone but the original discoverer until the other day; science has thus for many years, as H. P. Blavatsky said, "sold the hide of a bear never yet seen by mortal eye!"

The point is that the remains prove to be much more human than had been supposed, and Dr. Hrdlicka (an extreme Darwinist) remarks that his view was "in many respects a revelation," and "none of the published illustrations or casts now in institutions are accurate."

This is another nail in the coffin of this doctrine; and the proof now piled up against it, and accessible to anyone who wishes to go to enough trouble to study it, is incontestable; it sweeps the field from end to end.

Where From?

Darwinians have long held that man originated from his animal ancestors in Asia; this theory was arrived at because of the fact that no evidence of a point of origin elsewhere had been demonstrated, while on the other hand plain traces of an immense migration out of Asia in prehistoric times were to be found.

According to Theosophy, the human race was *regenerated* in Asia, descending from Atlantean refugees fleeing the final disaster; after hundreds of thousands of years the Aryans in their various branches were developed, and streamed into Europe. These were the Neolithic men and other races, including the highly-evolved Cro-Magnon, who swept away the degenerate descendants of Atlantis proper, such as the Paleolithic. The Paleolithic men were descending, and their artistic abilities, etc., were due to *atavism*. The incoming races were at a crude stage, but on the up-grade to a renaissance of the ancient civilizations in which they had taken part. *They are we, and our civilization was that of Atlantis.*

Dr. Hrdlicka opines that the famous and disastrous Piltdown man is not related to any modern types of apes, but to a large extinct Western European ape; he therefore naturally concludes that man evolved in Europe after all, in spite of the fact that not a solitary man of the ancient primitive types was in line of modern human descent. As a matter of fact, the apes were the result of Atlantean degeneracy, and the degenerate human and degenerate semi-human of identical descent seem to have lived and died on the same terrain, as indeed might be expected.

Ancestral Americans

After many decades of neglect, investigations are under way with regard to many of the great mounds of the Mississippi Valley, especially those at Cahokia.

These mounds are of unknown age, and no tradition exists as to their origin among the local Indians; this is much similar to the case of the Easter Island images, with regard to which there are no traditions. Incidentally, how do archaeologists reconcile the unconcerned way in which the natives in both cases take these relics, and their lack of "myths" in regard thereto, with the innate "myth-making faculty" which they so delight to ascribe to "primitive peoples"?

To return: Dr. Hrdlicka notes that the head flattening "practiced" in Peru occurs in remains near Noel and Lexington, Missouri; and a somewhat similar form is practiced on Vancouver Island. How many ages have elapsed since this practice passed the length of the continent, leaving sporadic signs, and the traces overwhelmed by layers of later culture?

But: If the practice mentioned is now, or was in the times of the Incas, a "practice," then it was an imitation of nature; for an unborn child in a Peruvian mummy, as H.P.B. notes, was found with the same deformation. Anyone referring to pictures of the Easter Island Statues will find a "long-headed" characteristic very similar. These statues, some of them 30 feet high, were said by H.P.B. to have been *life-size* when built about four million years ago, and the stature of the race has declined steadily.

Skeletons have been found in mounds so ancient that they fell into dust when exposed to the air, and these skeletons, like those of Volcan de Agua, were of gigantic stature.

Accumulating Proofs

The arguments against the application of Darwinism to Humanity fall under several heads: internal evidence in anatomy; failure of paleontology to provide a coherent ladder of ascent; the disagreements of scientists in regard not only to theory, but to fact as well; and an immense accumulation of proof of great civilizations in past geological periods.

According to accepted theories, man originated somewhere in Asia, spreading thence to America and Europe. As we have noted, Dr. Hrdlicka now scouts this theory; but be it noted that under his, or the older one, America in point of humanity is very recent, and up to the past few months any idea of "primitive man" or any old races therein was too unorthodox—one might say too irreligious!—for words. This in spite of the fact that the voluminous and accurate presentation of counter proofs based on South and Central American remains, to be found in *"Isis Unveiled"* and the *"Secret Doctrine,"* has been before the public for nearly half a century.

We confess to some curiosity as to what the orthodox will say to the facts recorded in *The National Geographic* for August, 1923, to say nothing of the Pleistocene remains of *modern type* discovered in Texas recently.

Excavations at Cuicuilco, Valley of Mexico, disclose gigantic civilized ruins under a lava flow which is estimated at not less than seven thousand years old; and there are 15 feet of sand, rock, and clay over the city and under the lava. *How many milleniums older than the lava may the city be?*

At least it is proven that a civilization comparable with the Egyptian flourished in America at a similar date, as a minimum. As the article notes, this discovery "revolutionizes the history of the American races." The ridiculous habit of ascribing "B.C." and "A.D." dates to these ancient American civilizations, which should rather be reckoned in geological periods, may soon pass out of style—possibly at least with this century, which H.P.B. predicted "might be the last of its name."

INTERNECINE INDIANS

We may contrast the triumphs achieved by ancient civilizations with one achieved by the newest of the moderns, America. We learn by official statistics that in crime per capita the United States leaves all competitors in pallid desuetude.

During 1921, there were 137 murders in Chicago to 63 in all of England and Wales. In 1903, Germany, the "criminal nation," with a population of 50,000,000, had 322 homicides, while we had 9,000 in the same period—a ratio of 14 to 1.

There were 22,000 British troops lost during the Boer War; during the same period we lost 31,000 by murder; and these conditions are on the increase, not counting automobile accidents, which are now a national problem, and are in reality often the most callous and reckless form of murder.

All this goes on at the very same time that we incessantly congratulate ourselves that we are not as other nations, and that we detest war and unbrotherliness among men. What is the answer? Are we a nation of unparalleled hypocrites, or are there *two* Americas?

We are not in the least devoid of hypocrisy; on the other hand it is true that we have come nearer developing a world conscience than most others. We give the answer from Wm. Q. Judge:

> "Take, for instance, the United States and Red Indians. The latter have been most shamefully treated by the nation. The Indian Egos will be reborn in the new and conquering people, and as members of that great family will be the means themselves of bringing on the due results for such acts as were done against them when they had red bodies."—(*Ocean of Theosophy,* 97.)

Observers have often been struck by the anomaly of a pleasant, kindly, and charitable people, shot through and through with individuals to whom a human life is nothing, and murder sport; by the outbursts of raving crime and cruelty encountered in the most unexpected surroundings.

But at least, save in sporadic cases, we seem to have largely lost the old Anglo-Saxon tendency toward oppression and spoliation of weak races, and may look for better times when the cup is drained.

AXIAL SWING

Many signs, duly accepted by official science, show that the Polar regions are growing warmer; ice fields are diminishing and polar life is migrating and readjusting itself at a measurable rate.

According to Professor Bolton and others, the Pole is changing its inclination.

As it happens, Theosophists did not have to wait for modern science to make the discovery:

> "Astronomers may pooh-pooh the idea of a periodical change in the behavior of the globe's axis . . . nevertheless . . . there is a secular change in the

inclination of the earth's axis, and its appointed time is recorded in one of the great Secret Cycles."—(*Secret Doctrine*, II, 726.)

"The first 5,000 years of *Kali Yuga* will end between the years 1897 and 1898. As 1897-98 are not far off, the scientific men of today will have an opportunity of seeing whether the close of the 5,000-year cycle will be preceded or followed by any convulsions or great changes political, scientific, or physical or all of these combined."—(*Ocean of Theosophy*, 125.)

"When the Wheel (earth) runs at its usual rate, its extremities (the poles) agree with its middle circle . . . when it runs slower and tilts in every direction, there is a great disturbance on the face of the Earth. The waters flow towards the two ends, and new lands arise in the middle belt . . . while those at the ends are subject to pralayas by submersion." (*S.D.* II, 325.)

"The *Secret Doctrine* teaches that every event of universal importance, such as geological cataclysms at the end of one race and the beginning of a new one, involving a great change each time in mankind, spiritual, moral, and physical—is precogitated and preconcerted, so to say, in the sidereal regions of our planetary system."—(*S.D.* II, 500.)

Le Savoir Chinois

A news clipping states that "Chinese historical works have been frowned on by Christian historians because their writings placed the creation two or three millions of years earlier than the Christian account." (Read "The Ussher Account").

It is a characteristically Christian method to condemn or accept ideas in general on the grounds of whether or not they agree with "Biblical truth," without regard to what the *facts* may be.

The average Christian mind having performed the remarkable feat of simultaneously accepting Darwinism and the Divinity of Christ, doubtless the "heathen" 3,000,000 years is now acceptable, and may lead to a better estimate of Chinese wisdom on the part of proselyters; perhaps even to a comprehension of the fact that the "Golden Rule" used every day and in every way as synonymous with Christianity, was expressed first in its present form by Confucius, and in other and more poetic words, 3,000 years before him by Krishna.

An Undiscriminating Noah

While touching on Biblical "history," we may note that a tradition of the Papago Indians of Arizona records the Elder Brother of the human race as having embarked in a barrel during the Great Flood, taken with him a coyote and a beetle, floated four times around the world, and finally landed on a mountain peak. While one is impelled to note that this Noah's philanthropy was better than his judgment, there is more in this than meets the eye; it adds to similar traditions found literally in every country of the globe, and raises again the question, whether the Biblical account was not merely borrowed from the more ancient texts—this is conceded by archaeologists—or whether it all points to a common origin of religion, as Theosophy states is the case.

Who knows, also, but that the beetle of the legend may be a distant relative of the sacred Egyptian scarab?

UNPLEASANT SURPRISES

In regard to the cocksureness of the science of her day (now somewhat abated by painful experience), H.P.B., discoursing on astronomy, said:

> "Many such unpleasant surprises are in store for hypotheses of even a purely physical character." (S. D. I., 150.)

Such is the discovery of a star by Prof. F. C. Jordan, recorded in "Science" for July, 1923. It is a twin, or eclipsing variable, of great brightness, and of the greatest density yet found in the physical universe, as dense as the surface rocks of the earth. Absolutely no explanation of this phenomenon has been suggested, as the combination of brightness and density strictly refuses to fit into any of the rules of astronomy as at present laid down. Even were there not more than enough evidence for the Theosophical doctrine that suns and stars are *not* hot, and that light is electrical and not the result of incandescence, this would clinch the matter. Unfortunately, only Theosophists are in position to understand that phenomenon and profit thereby; unless one may be permitted the hope that an insoluble contradiction in scientific theory now and then, makes for a beneficial humility on the part of our savants.

THE KEBRA NAGAST

This venerable manuscript, which has lately attracted attention, relates a gift, from Solomon to the Queen of Sheba, of a vessel in which one could traverse the air and of one which traversed the water; and also contains a reference to "pearls fashioned like the sun and moon" for the lighting of palaces; all of which recalls Homer's reference to boats going without sails or oars.

What seems interesting is the fact that a comment in the conservative magazine *Science,* accepts as a possibility that the "Kebra" refers to ancient air and motor craft and to incandescent lights; wherefore the old attitude of science, "can anything good come out of the past?" seems on the way to amelioration.

Solomon did not occupy the place in time and space assigned him by Bible believers, and his "Temple" is an allegory; but it is true that thousands, rather millions of years before the dawn of official history, there were self-propelling boats, aircraft, and the like, although not on modern lines.

By misuse thereof we lost the memory and the benefits; and if we seem on the road to a recovery of ancient lore, we seem also on the way to a greater and more serious misuse than before.

MISUNDERSTANDING PYTHAGORAS

Even though we seem on the way to a juster appreciation of the ancient philosophers, we find ourselves often blocked off from what might be beneficial knowledge by two obstacles; our conceited, even though unconscious feeling that their theories must have been imperfect merely because they *were* ancient; and our tendency to interpret materialistically the metaphysical and allegorical language of other days.

Thus Prof. Garrett P. Serviss, while conceding to Pythagoras a knowledge of the heliocentric character of the solar system, entirely misses the point of his "central fire," which is precisely the "invisible central sun" so often referred to by H.P.B.

According to Serviss, Pythagoras taught that the central fire was invisible to earth because shut off by a black body called the "Altar of Nature." One might think that wonderment as to the origin of such an idea would lead a scientist to investigate the *real* meaning of Pythagoras; but nothing occurs to Prof. Serviss but the most obviously crude materialistic interpretation.

Pythagoras spoke spiritually and not materially; his "Central Fire," as every Theosophist will understand at once, is the central spiritual basis of all existence, and the "Altar of Nature" is the Great Illusion of the apparent world, which, when we allow it, shuts off from us the memory of our spiritual origin, and exerts upon us a constant and terrible pressure tending toward amalgamation and self-identification with the illusionary world, and so in the end to everlasting oblivion.

How Did She Know? A Double Vindication

In view of a recent discovery, we quote from the *Secret Doctrine:*

> The traces of an immense civilization, even in Central Asia, are to be found. This civilization is undeniably *prehistoric.* And how can there be a civilization without a literature, in some form; without annals or chronicles? . . . The gigantic, unbroken wall of the mountains that hem in the whole table-land of Tibet . . . witnessed a civilization during milleniums of years, and would have strange secrets to tell mankind. . . . Built deep in the bowels of the earth, the subterranean stores are secure. . . . The Russian traveler, Colonel Prjevalsky, found quite close to the oasis of Cherchen, the ruins of two enormous cities . . . the traces of such civilization, and these and like traditions, give us the right to credit . . . when they speak of immense libraries reclaimed from the sand. . . . The *Secret Doctrine* was the universally diffused religion of the ancient and prehistoric world. Proofs of its diffusion, authentic records of its history, a complete chain of documents . . . exist. . . .
>
> This statement is rendered more credible by a consideration of the following facts: the tradition of the thousands of ancient parchments saved when the Alexandrian library was destroyed; the thousands of Sanskrit works which disappeared in India in the reign of Akbar; the universal tradition in China and Japan that the true old texts with the commentaries, which alone make them comprehensible—amounting to many thousands of volumes—have long passed out of the reach of profane hands; the disappearance of the vast sacred and occult literature of Babylon; the loss of those keys which alone could solve the thousand riddles of the Egyptian hieroglyphic records; the tradition in India that the real secret commentaries which alone make the Veda intelligible . . . still remain for the initiate, hidden in secret caves and crypts; and an identical belief among the Buddhists, with regard to their secret books.
>
> The Occultists assert that these exist, safe from Western spoliation, to re-appear in some more enlightened age."

We now learn that a Russian explorer, after much running down of traditions, has unearthed the city of Kharakota in the Mongolian desert (the exact region referred to), and uncovered great stores of archaeological remains, including a cone-shaped monument outside the walls *containing 20,000 books written in seven Oriental languages.*

The explorer was for a time unable to make headway because of the opposition of the natives to guiding him; being caught in a sandstorm and passing the night unexpectedly in the neighborhood of the lost city, discovered it. This being regarded as a favorable omen by the natives, his work was thereafter facilitated. We have heard of these "coincidences" before, and H.P.B. wrote regarding their significance.

Whether this is sufficiently the "more enlightened age" for these to be the remains spoken of, we do not know; but we suspect that these books are a part of the mass spoken of, and confess to considerable curiosity as to their contents.

How long those contents will be doubly immured in the dusty crypts and minds of professional archaeologists utterly incapable by experience and training of understanding their real significance, we have no way of predicting. If not useful before then, we opine that they may come into their own in the neighborhood of 1975; unless by some happy chance archaeologists in general may be impelled in the meantime to an *earnest, respectful* and *open* investigation of the meaning of the old texts.

AN APPEALING POINT

We give little credence to any claims that the ancients may have known far more about the real nature of the Universe, and especially about its spiritual side, than we have yet guessed. It doesn't matter anyway, as with us "spirit" when not synonymous with "ectoplasm," means merely some kind of misty and evanescent abstraction to most, and an altruistic proportioning of glandular excreta, to others.

But perhaps more heed may be given to the fact, as recorded in the *Scientific Monthly* for June, 1923, that the only nation, ancient or modern, which is officially known to have successfully put a system of food control in operation was not only ancient at the time (424 B.C.), but is at the present time despised because lacking in brute force and the will to use it—China.

In view of the fact that food control and price-fixing systems had been tried in Athens, Egypt and Rome with unfavorable results like those of our own time, because without any fair ethical base on the part of the enforcers, we recommend the following words of Mencius, who laid down the principle of success:

> "When the grain is so abundant that the dogs and swine eat the food of man, you do not make any collection for storage. When there are people dying from famine on the roads, you do not issue the stores of your granaries for them. When people thus die, and you say, 'It is not owing to me; it is owing to the year,' in what does this differ from stabbing a man and killing him, and then saying, 'It was not I; it was the weapon?'"

This admonition, spoken to King Hui of Laing, expresses so accurately the central Theosophical doctrine of utmost individual responsibility, that we recommend it to the countless "King Huis" in our political, industrial, national, and international life.